

1057. H 7

MEL CÆLI, 2040. b. 7.
MEDULLA EVANGELII:
OR,
THE PROPHET
ISAIAH'S
CRUCIFIX.

BEING
An Exposition of the Fifty third
Chapter of the Prophecie of
ISAIAH;

Giving out the hot and bright beams of
God's great love, setting CHRIST
apart to a cursed and bitter Passion,
for Mans blessed and sweet
Redemption.

Delivered in Week-days Lectures in the City of YORK,
By THOMAS CALVERT, Minister of the Gospel.

1 COR. I. 18.

*The preaching of the Cross is to them that perish, foolishness;
but unto us which are saved, it is the power of God.*

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Σ Ω Σ Τ Ρ Ο Ν H O C

Sateri Unico, Theandro Opt.
Max. *IESU CHRISTO,*
Æterno Æterni Patris Filio
unigenito, Humani generis à fauci-
bus Inferni morte spontanea in Cruce
Redemptori, & recentèr Clientulum
infimum à profundo Tumuli & domo
silentium mirâ & merâ misericordiâ
revocanti; Monumentum Animi
æternum devincti immensæ immeri-
tæ Gratia Servus inutilis

D.D.D



TO
My Reverend and Faithful
Brethren, *Ministers of the*
Gospel, in York and the
whole County.

Welbeloved,



Know well our task to
be the pressing of the
Gospel by Preaching,
rather then by the Press
of Printing. Yet con-
sidering, that of seed
three parts miscarry, in which our hus-
bandry as to mens salvation is much fru-
strated; and there is only a fourth part
falls into a small piece of good and right
ground, where it takes root and brings
fruit :

The Epistle.

fruit: I think it not amiss for Ministers to publish some part of their Labors, to leave a witness their seed was good; and if it do not prosper accordingly, that it might testifie for them, the soil was evil.

That which I dedicate to you, is a precious and Canonical *Crucifix*, the Extract of GOD's Love, the glorious Engine of CHRIST's unparallelable mercy, the substance of that Treasure, which the LORD of Heaven would have you, as his Gospel-Stewards on earth, faithful in the dispensing of to his Church. This is our principal Principle to know, and to make known, *Jesus Christ, and him crucified*. Of all the things in the earth, ignorance of this is the most neer to vengeance; and blindness in this, is the most condemning blindness: Other blindness may be pittiful, but this is sinful; other blindness is miserable, this is damnable. But before I speak of this, let me borrow a few lines for my self. My Apologie for this writing, is my duty: First, as I am a
re-

Hactibi si recipis, feret tibi pagina vitam: Si renuas, eadem hæc pagina testis erit. Paulini cum ad Li. centium in Aug. Epist. 36

1 Cor. 2. 2.

Anonymus antiquus in libro de decem cecitatibus; ignorantia Christi facit cecitatem tertiam. Joh. 3, 19.

Sed antequam de re, pauca de me. Cor. apud Cic. de Nat. D. lib. 3.

The Epistle.

1 Thess. 1 10.

redeemed Sinner, I think I cannot loud enough, though borrowing the publique voice of Print, cry, *Grace! Grace!* to crown that Fountain of Grace, whence springs eternal Redemption by Jesus Christ, who delivers us from the wrath to come. Next, as I am a Minister of the Gospel, this Subject, *Christ crucified*, is not extra-official for me to write on; nay it is the chief part of our office, not one way, but every way to promote the grace and glory of Christ: And if by writing something it may be furthered, I hope none will look with a left eye at a Ministers right-handed and right-hearted work: And a Minister is no more to be blamed, then a Magistrate is to be blamed for sitting upon the Bench and doing Justice, the proper work of his calling.

To these I add a third Reason. God hath of late for Christs sake redeemed me from the power of the grave, by rescuing me from going into the pit, which a violent disease was thrusting me into.

And

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And I judg I am bound to pay a *Σωτηριον* one way or other monumentally to record Gods goodness in granting more days to live : And by this writing I would imitate *Hezekiah*, whose Song of Thanksgiving had this Title, *The writing of Hezekiah King of Judah, when he had been sick and was recovered of his sickness* By treating of Christs death, I desire to testifie gratitude to him who hath granted me life to my spirit, hath recovered me and made me to live; since the living, the living should praise God, as I by this would do this day, and desire real endeavours for it all my days. If *Theopompus*, cured of a wasting and pining disease by *Æsculapius*, thought fit among his Comedies he put forth, to call one *Æsculapius*, the Curer of the Learned ; may it not be fitter, the name and thing being better, to give this out in the name of CHRIST the Physitian and healer of Sinners, whose mercy seeks and saves those that are lost ?

Now for the matter, I rather publish
some-

Σωτηριον. pretium quod medico persolvitur. Steph. & Vof.

Isa. 38. 9.

Suidas.

The Epistle.

Hunc si quis aut
Deitatis, aut
Humanitatis
minus habuisse
dixerit, is plenus
spiritu diabolico
jese Gehennæ
esse filium pro-
dit.
Ex lib. Synod.
Constantinop.
apud Theod.
Hist. Eccles.
lib. 5. cap. 9.

something concerning CHRIST and our Redemption by him, because it is our chief Freehold, the main of the Christians Demains; our comfort in the first, our Treasury of hopes for the second world. Greatest reason there is now to be asserting and exalting this Truth of *Christ crucified*, and the Churches salvation by it; since the very Doctrine of *Christ crucified*, is daily crucified and shamefully abused. Do you not hear, O Brethren! the Trumpets of the Prince of darkness loudly and lewdly sounding an Alarm to the battel, many being risen up to contend against the Divinity, some against the Humanity of CHRIST; and consequently to make nothing of our Redemption; but leaving CHRIST like a *Job*, as a rare example of patience in his death, but not acknowledging the Treasury of merit to life, the Satisfaction, Expiations, Reconciliations, Pardons Office for Sinners to be found in CHRIST dying and rising again. Which were it so truly, as many aver falsely, our
faith

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faith were vain, we were yet in our sins. Satan is up, doing and undoing, by his diligent Instruments active in private, in publique, in preaching, in printing. Doth it not behove us also to lay out our selves for our Saviours glory, and for maintaining the ground-work of ours, and our peoples salvation?

Not only *Pelagius* of old, and the two *Socini* after him, but a world of their followers now would make CHRIST a good Sampler, but an imperfect Saviour.

This is the Age of Monsters and Portents of Doctrine. Up and be doing something, that our people be not undone.

Unhappily is this evil spread in the North, as well as South. CHRIST, Ordinances, Gospel, Humanity, Divinity, Law, Prophets, Divine writings of both Testaments, are all abridged into the light *Light* within a man, or silly woman. This is all; the rest are nothing at all with them; and they endeavour to explode the lively Word as a dead Letter, that none may count it worth hearken-

B

ing

1 Cor. 15.

Monstrorum pater est hoc seculum. Jos. Scal. J. Grutero, ep. 334.

The Epistle.

1 King. 21. 3.

Dan. in Aug. de
hæres. in hæresi
Paternian. c. 85.
Bez. in Apol. 2.
ad' Claud. Xain.
respons.

ing to. Say with *Naboth*, in an holy zeal of indignation, *The Lord forbid it, that we should give away the inheritance of our Fathers !* This is the White that Satan and his shoot at ; if the doctrine of the *Saviour* be cryed down, the *Serpent* may come again into the only request. Abominable doctrines are and have been abroad, scarce to be named but with abhorrence, that hereby we may see that original monster of Corruption within us, that is so neer Diabolism. *Postel*, that cask of poison, blushed not in the *Sorbon* at *Paris* in his Lectures, (*Danæus* a worthy Reformed Divine hearing it) to vent, that Christ came to redeem and save our upper parts, but *Joan* a Venetian harlot that lived with him, came to redeem and save the inferior parts *ab umbilico deorsum*. *Beza* relates it a little otherwise, that Christ came to redeem men, and this she-beast to redeem women. Who knows not how scornfully our men speak of Salvation by the blood of one dying at *Jerusalem* ? And is there
not

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not a Book of some of ours of *Approaching Glory*, that is a reproaching of the glory of Christ? asserting that the sufferings of Christ for us, were but as it were a Parable, and that Gods heart was not set upon the very having of a little blood for the sins of the people; but taking that blood, speaks thereby to our childishness, who could not see how there could be a Reconciliation without blood. If it be but a Parable, the next is with *Leo* the 10. to make it but a Fable, and after with *Julian* the Apostate to account it a disease of the brain, and that it is only fit for those are distraught of their wits to listen to *Matthew & Luke* interpreted in the *Galilean Churches*.

Julian Parables in Epist. 42.

Is it not now high time to preach for Christ, press for Christ, and to assert the trueness and fulness of our Redemption by him with all our soul, and all our might? Is it not our duty to answer his mercy? Will it not be our glory, nay will it not tend much to the glory of Christ? And certainly to exalt him, we

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Libros in sui
aliorumq; dam-
nationem in ter-
tari Bibliote-
cam mittendos
quotidie emis-
sunt. Nov. in
epist. l. 6. prae-
fix. lib. cl. fac.

Amos 3. 12.

Calv. Melanthe
epist. 117.
Calv. Forello
epist. 123.

ow our diligence, persons, callings, lives, deaths. Are there not a world of Books written, fit to be set up in *Satans* Library, which he may meditate in, and applaud his Pupils and their proficiencie, filled with the very spirit of their father? *Judas* is waking, working, wrastring; let it never be said to us, *Simon Petre, dormis tu?* Never let it be charged on you, the shepherds slept while the sheep were seduced and poisoned. Be acting to your power to the keeping from the Lion, at least to the taking out of his mouth *two legs*, or *a piece of an ear*. Remember that zealous and pious Doctor *Calvin*, full of bowels and blessings: *Ink*, said he, *is too dear and costly with us, if we doubt to spend ink in writing to testifie these things, which Martyrs of old sealed with their blood*. I resolve to do this little in this, for my great Saviour; lest, as he said, possessing a place amongst Runners, I should be to others an example of slackness.

This Chapter of *Isaiah* admirably arms us against the scandal of the Cross, that
we

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we should not be ashamed of Christ crucified, lest Christ glorified be ashamed of us. I wish the strong humor of the body of these days policie, with a mixture of timidity, have not made many Ministers, specially young men, change the colour of their garments, because Christs Cross follows that Calling and the signs of it, and they had rather be taken for Gentlemen or Countrymen, then be commonly known all over for Ministers of Christ. I could desire the scandal of the Cross were not a motive to this; for which there is no reason, since Christ hath endured the Cross, and despised a greater shame for us, and our glory. This is the worst time of all other to shake off the cognisance of our holy office, as if we meant fairly to answer our Saviour, *Master, we will spare our selves.* Peter never did worse, then when he would not be known to be a *Galilean*, or have relation to *Christ*: Nor shall we do well, if now by this we strive to evade that scorn and reproach in travelling abroad, or staying at home,
which

Heb. 12.

The Epistle.

Hebr. 13.

See in Tertul.
ad Martyr.
mention Tunica
e. ardentis.
Seneca in Epist.
14. calls it, Tunica
alimentis
ignium illam
et inextam.

which runs as commonly as foul water in the streets; *Oh, this is a Priest or Minister! his Black-coat bewrays him.* But let us not fear to go out, even bearing this reproach, because it is his reproach. We are not yet called, thanks be to the Lord, to that *Tunica molesta*, that burning coat of Torments, in which Christians of old did fry, broil, and were roasted for Christ: which was so, that the patient Martyrs naked body was clothed with linnen, or flax, or paper, all lined with oil, pitch, rosin, and easily burning stuff, and set on fire, and so the holy one was tormented and burnt to death. Yet even that coat is not to be thrown off for Christ, if malice and fury of enemies to the Gospel should vest us with it for his sake. Though I know holiness lies not in garments, yet there is some levity or vanity in these days in the relinquishing of this badg of a Minister of Christ, because this Coat is altogether spoken against: And I know that heretofore, when Religion was in more simplicity maintained, mention is made

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made of *Eustathius* Bishop of *Sebastia*, that he was rejected of his own father, a Bishop also, because he went in an habit unbeseeming a Minister. *Pareus*, a grave and Orthodox Divine of fragrant memory in the Church of God, was much displeased to see the habits of Ministers not so suitable to shew forth what their Callings were. This by the way I bring in, because of the substance of the Chapter, which is to put glory upon the very reproach of Christ, and to complain of the *Jews* that stumbled at Christs baseness, as one without form and comeliness, and so were ashamed of the Cross of Christ.

I have according to my mean model opened the Chapter in the words, phrases, and enucleating the right sense of the Text, which I most use diligence about. It is not so large as was delivered, the larger prosecution by applicational inferences being cut off: I have notwithstanding added some things more by Quotations in the margent by writing, which

*Socras. hist. eccl.
lib. 2. cap 33.*

*Phil. Par. in
vit. pat. Dav.
Par.*

Only something in ver. 1.
is more largely put forth.

The Epistle.

which were concealed in preaching. I have not studied acute and polite sentences; but walked, as I use to do, in a degree beyond the extemporary Poured out, and on this side the elaborate Speaker and Sententiary; which the eloquent Sophist bragg'd of himself, that he was no extemporary Spitter, but of the exact and accurate Speakers. As I like not them who offer that which costs them nothing; so nor affect I that where Sentences are all garnished and hung with rings, and the Text in the substance neglected and left naked.

Besides what I have mentioned in beginning, I had a good mind to put forth my poor Endeavours on this Scripture, because it is the clearest Prophecie of *Christ crucified* in all the Old Testament, worthy to be had by heart by all men, and committed to memory. It is by *Isaiah*, that is famed to be the most perspicuous and clear of all the Prophets, and in this Chapter is, as it were, the fifth Evangelist. And what though the world be full
of

Aristides said,
He was not
τῶν ἐμύτων,
ἀλλὰ τῶν ἀ-
κρίβων.
Philostat. in
Arist.

*Ο διοργηκώ-
τατος. *Pelns.*
lib. 1. ep. 42.
τῶν ἀποφύλων
ὁ σαφέστατος.
Idem. lib. 1.
ep. 356.

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of Books, yet do I not know one Author in English, that hath by Sermon or Exposition writ upon this whole Chapter, that I have seen. Many may be have preached on it; but on the whole Chapter, save in Commentaries or Exposition of the entire Propheſie, to me is not one known in English extant.

Though theſe be known things to learned and knowing Chriſtians, yet it is better to load the learned with known things, then to defraud the rude and leſs learned of matters neceſſary to be known.

And now craving favorable interpretation of devout intention, that theſe may tend to glory, the glory of *Emmanuel* our great Redeemer: At leaſt let there be acceptation for the endeavour, though the work and the event ſhould be ſtraiter then expectation. I commend you to God, and your holy office about divulging the Goſpel of Grace, that you may exalt in your generation

C

the

*Melius eſt do-
ctos onerare jam
notis, quam ru-
des fraudare
diſcendis. Leo ſ.*

*Sic id non pro-
venerit, & hoc
ipſum inſtructu-
oſum ſaltem non
eris, quod pra-
diſſe ſentavi.
Salv. in præfat.
ad lib. de gub.
D.*

The Epistle.

Dan. 12. 13.
Psal. 126. 6.

the Word and Work of CHRIST our
great Redeemer, that you may rest and
stand in the lot at the end of the days,
and bring with joy full sheafs with you

*York, April 10.
1656.*

*Your unworthy Brother in the
Ministry of Christ,*

THO. CALVERT

Aug. de Genes. cont. Manich. in fine.

*Ego enim, quod bona fide coram Deo dixerim, sine ullo
studio contentionis: sine aliqua dubitatione veritatis, &
sine aliquo prajudicio diligentioris tractationis, qua mihi
videbantur, exposui,*



ISA. 53. 1.

Who hath believed our report ? and to whom is the arm of the Lord revealed ?

Vers. 1.



Among all the Prophets, *Isaiah* for majesty, fulness, cleerness, is confessed to be very eminent, being *μεγαλαφωρότατος τὸν Προφήτων*. Among the rest, he is the right Seraphical Doctor, as having had his tongue and lips touched with a coal from the Altar by one of the glorious Seraphims. He was so full and clear in his Prophecies of *Jesus Christ*, his life, death, resurrection, glory; that he who expounds and opens *Isaiah*, expounds the Gospel best; and he that expounds the Gospel, expounds *Isaiah* best. Some have thought him most worthy to be called the Evangelist of the Old Testament. His Prophecie is oftner quoted in the New Testament, then all the Prophecies besides. The very *Jews* (who sometimes over-reach) confess, that all the Prophets that prophesied, understood not what they prophesied, (but gave out the mind of Gods Spirit that filled them) but *Moses* and *Isaiah* did understand what they foretold. There are many eminencies in him to make him the Christians study.

*Nazian. advers.
Jul. Stelit. 1.*

Isa 6.6,7.

*Voss. ad Mⁱ
monid. de fand
leg. ex R. B. ex
in Ja kath.*

Note.

1. He was of the Royal blood and Kingly seed. *Amoꝝ* his Father is thought to be the Brother of *Amaziah* King of *Judah*. It is a rare thing when God ennobles the spirit of Nobility with the spirit of Prophecie.

Calvin.

2. He was a Prophet some sixty and four years preaching to the people of God, and travelling all that while in the spirit of Prophecie by teaching to bring home that people to God. A great note it is of Gods favour, when his zealoufest and faith-fullest Prophets live the longest.

Note.

R. Dav. Ganz. in
Isemach. Dav.

3. It is commonly judged that he was a Martyr, and sawn asunder with a Saw of wood, at the command of *Manasses* his kinsman: like Christ in this, put to death by his own Countriment, and blood. Nobility of blood runs very high, when it is honored with the blood of martyrdom for Christ.

Note.

Audiemus pæ-
conium Talthy-
bii summi regi,
i.e. Vatis Isaie.
Bud. de Aff.

4. He is the most high denouncer of Gods judgments to sinners; the most balsam-tongued Prophet, softly and sweetly to refresh and comfort humble Believers with precious promises, and the most excellent Herald to proclaim and set out the Royalties of the great King *Jesus Christ*. A great benefit is it to the Church, a rare gift to his servants, when God endows one and the same man both with the gifts of a *Boanerges* and a *Barnabas*.

Note.

Luk 4. 17, 18.

A Lapide in ar-
gum: ad Con.
Jes.

Our Saviours famous Sermon, when he took a Text to preach on, was out of *Isaiah*, that book being delivered unto him when he stood up in the Synagogue. His name signifies *Salvation of the Lord*, or *The Saviour of the Lord*: Some would make his name *Jeshua Jah*, Jesus God. However, according

according to his name, he admirably prophesies of Jesus our Lord and Saviour.

To look at this Chapter peculiarly, and by divine help to intend the going through it, I have these reasons urging.

1. The sum and drift of our best teaching is to set forth Jesus Christ crucified, his death, and the benefits of that death. Our preaching is the preaching of the Cross; which, whatever it be to others, weakness or foolishness, yet to us it is the power of God, and the wisdom of God.

1 Cor. 1.

Now though the Papists dote upon Artificial and wrought Crucifixes, we may better study Prophetical and Apostolical Crucifixes, their holy Sermons, that above all painting lay clearly before our eyes Christ crucified, and, which Pictures can not do, the excellent benefits of his Passion. All the Pictures and Sculptures in the world cannot represent unto us Justification, Pardon, Reconciliation with God, which issue from Christs death; but the Verbal Crucifix can set out these to life. This Chapter is so clear a Crucifix, as if *John* that saw Christ crucified had writ it, and not *Isaiah* that prophesied some eight hundred yeares before Christ, and only saw it by the spirit of prophetic, and spirit of faith. This is a blessed perpetual Crucifix of *Isaiah's* limning out; so plainly deciphering Christs sorrows, scourgings, base usage, bruifings, condemnation, piercing, burial, death, that this Chapter may well be called, and have this title over the head of it, *The Passion of Jesus Christ according to Isaiah.*

Alsted, in Theol Chronolog.

Hoc caput in scribi possit, P. 110. Iesu Christi secundum Isaiam. A Lap. in synops cap. 53 Isai.

2. This

2. This Chapter should be well known by us to confute and answer the blasphemous misbelief of the *Jews*, who deny our Jesus to be the Saviour and Messias appointed by God to redeem us by his death, and thereupon villainously and basely misapply the whole Chap. saying, or rather damnably dreaming it is meant of the people of the Jews that should suffer great scorn, affliction, and misery under *Turks* and *Christians*, which now they do, and *Isaiah* beforehand prophesied thus of it, that it would thus come to pass. Some say it is meant of *Abraham*, some of *Moses*. At ninth verse they will have it meant of *Iosiah*, or of *Jeremiah*. This Chapter puts them exceedingly to their cursed shifts, that they know not what to do; they find it the Christians *Argumentum Achillaum*, a strong and unanswerable Argument. Some of our Christians prove out of the Jews own writings, and the notablest of them, that it is meant of the *Messias*; as the Chaldee Paraphrase upon *Isa. 2. 13.* where the matter begins, and others of them. Queen *Candaces* Eunuch was converted by the expounding of this Chapter concerning Christ; sundry Jews have been converted by this Chapter to embrace and believe in Jesus Christ: And if it converted Jews, by Gods blessing it may be helpful to convert men among us, and to confirm those that are converted.

3. It is an exceeding cleer demonstration of Jesus Christs making satisfaction to his Fathers just ce by his death for our sins and would well be studied by us to stablish us in the truth of our Redemption,

Videantur Tan-
huma, R. Al-
schech, R. Abra-
ham, Maimo-
nides in epist de
australi regione.
R. Machn. ex
reskita, apud
Hoornbeckium
.6. cont. Judaeos
cap. 1. Cod. San-
hedr cap. 11.
see my Jew of
Morocco.
Joan Isaacus
converted
from a Jew
by it.
Andradus tells
of divers con-
verted by it.

demption, and Christs Priestly office, in sacrificing himself to pay a Ransom for sinners. And the rather should we be fully acquainted with it, because it is miserably abused and perverted by the subtillest Engineers Satan ever had, even the *Socinians* of these days, who deny we are bought by the death of Christ.

4. Though it be one of the most precious pieces of blessed ground in all the Old Testament, yet I have not known it often plowed amongst our Divines, nor have I heard or seen any Treatise or Sermons in the English tongue by any of our Preachers upon the whole Chapter, distinct from commentators upon the whole Prophet. Wherefore I had desire for publike benefit, and the glory of Christ, I being helped with Gods peoples prayers, to break up this holy earth, plainly and faithfully to deliver Gods mind in it; begging of the Lord, that Jesus Christ may see some fruit of the travel of his soul, whilst we travel in this Chapter to learn better to know him, and more to believe in him. The Lord grant we may not find the first words of the Chapter the fruit of our labour, to complain, *Who hath believed our report: and to whom is the arm of the Lord revealed?* But rather God give us to find the effect of the last words of *vers 10.* that *the pleasure of the Lord doth prosper in our hands.*

It may be remembred, when *Candace's* Eunuch was reading this part of *Isaiah's* Prophecie, *Philip* being come to him, he was at this place: *He was led as a sheep to the slaughter, and like a lamb dumb before*

Acts 8. 32, 33, 34, 35

before the shearers, &c. He asked then the question, *Of whom means the Prophet this, of himself, or of some other man?* Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. His preaching unto him Jesus, was to make known to him that Jesus Christ was the substance of this whole Chapter.

Isa. 52. 13. &c.

Very many make this Chapter begin three Verses above at 13. of the 52 Chapter, wherein is set down something of the Humiliation, and then an admirable prophesie of the exaltation of Christ, namely, that he should sprinkle many Nations, that is, he shall be exalted to be a Prince and Saviour to his Church and people, to gather the Nations, and to confirm the Covenant of Grace unto them, by sprinkling his blood in the Word and Sacraments upon them, and calling them to himself by preaching the Gospel, which is the doctrine of his death and blood. It is a phrase taken from the Law, where by sprinklings the people were sanctified and typically cleansed, and so consecrated as a people proper and peculiar unto God. Yea, Kings shall shut their mouths at him, they shall stand humbly silent, admiring his majesty and greatness, submitting unto him, having nothing to say against his grace and glory, but yielding up themselves unto him, seeing admirable things in his Kingdom above all they had heard, and convinced of the truth and goodness of the service of Christ.

Then, in beginning of this Chapter, the Prophet breaks out into wonderment about the unbelief

belief and incredulity of the Jews. Whiles Nations and Kings of the Gentiles are converted to the Gospel and embrace Christ, yet how basely obstinate, and fearfully blind will most of the Jews remain? Who of them, that is, how few of them will believe the Gospels report of Christ, but utterly refuse to accept the messages of Prophets and Apostles concerning him; and so look at his mean and low estate of humiliation and the Cross, as to hide their faces from him and quite reject him, as seeing none of his glory and excellencie in him.

The Chapter contains these three things.

1. A prophetic of the common obstinacie and reigning infidelity of the Jews, few of them believing in Christ.

2. It sets forth the great cause of this incredulity; the low, mean, afflicted life, and miserable death of Christ; in which is noted his contempt, scorn, passion, cross.

3. There is a refutation of all this contempt and infidelity, by shewing that Christ suffered all this willingly, not for his own, but the peoples sins; and so manifests the excellent effects and benefits which flow from Christs Passion, and such glory and splendor of state to follow it, that he should not be despised.

We take the Chapter as it distinctly begins in our Bibles with this, *Who hath believed our report, &c.* For the sense of these first words, know it is a pious exclamation of the holy Prophet from a troubled and grieved heart, complaining and
D wondring

wondring at the blind stupidity of the Jews, which they would be posselt withall, when Christ should be revealed by the Gospel, that there would be very few to embrace him, and receive the doctrine concerning him. It is an abrupt interrogation in two branches, or two complaints twice mentioning it. The complaint is drawn so much the deeper from the Prophets heart, in that he had newly spoken of the admiration, and welcom reception of Christ among the Gentiles. But oh ! saith he, whiles the Nations shall thus receive Christ, how cursed will the stupidity of our people the Jews be, that will reject him ; few or none of them almost will come in to believe in the Lord of glory, but strangely stand out against their own salvation ! He speaks twice of it in two complaints and interrogations tending to one thing, the noting of the paucity and fewness of the believing Jews. And he doth it twice, because of the greatness of their unbelief, and the certainty of it.

Quest.

When should the matter of this expostulatory complaint be, thus to occasion it ?

Answ.

It is the time of Christ to be revealed by himself and the Apostles, which by a spirit of prophetic he foresaw, and fore-complained of, as if those very times were then present when it was said of Christ, *He came unto his own, and his own received him not.*

Joh. i.

*Sapissime talis
interrogatio ne-
gativam habet
responsionem.
Taruov. in 53
cap. Iesaiæ.*

An interrogation is an earnest kind of speaking with the Prophets and the Jews, which oftentimes hath a negative answer. *Who hath believed our report ?* that is, None, almost none to count of,

or

or very few: Very few *Jews*, or very small and scant is the number of them that receive the Gospel, and believe in Christ.

Take an instance of a question or two in a negative sense. *Hath this been in your days, or in the days of your fathers?* That is, it hath not been. *Who can say, I have made my heart clean? Who may stand in thy sight, when thou art angry?* that is, none.

Joel 1. 2.

Prov. 20. 9.
Psal. 76. 7.

The word [*report*] is Originally [*hearing* :] *Who hath believed our hearing?* By *hearing* or *report*, is not meant what we Prophets or Apostles have heard from God; but who hath believed that which the people have had a full hearing of from us? By *hearing* is meant the Apostles preaching which the Jews heard, the matter of their hearing; the word *hearing* being often put by an Hebraism for a fame, rumor, or report of a thing: *As, I will set a sign to the Isles afar off that have not heard my fame*; it is word for word, *that have not heard my hearing*. So in *Obadiah*, *We have heard a rumor from the Lord*; in the Original it is, *We have heard an hearing from the Lord*. So in *Matthew*, --- *his fame went through all Syria*; it is to the words, *his hearing went, &c.*

Isa 66. 19.
Obad. 1.
אמל דען ה
אנח אנח.
Mat. 4. 24.

our report] that is, the report of us Prophets, and in Christ's time, of us Apostles. The report of the Prophets and the Apostles concerning Christ, is one and the same doctrine for the thing, though differing in the time.

To whom doth the Prophet make this complaint? to the people, or to the Lord?

Quest.

Ans.

*κε.ε. ης ετις
εου εν ανω
ημων.
Ioh. 17. 38.
Rom. 10. 16.*

It is to the Lord a complaint of the unbelief of the people. He turns his speech to the Lord, and saith, *Lord, who hath believed our report?* The Hebrew hath not the word *Lord* in it, but the Greek Bible hath it. *John*, and *Paul* to the *Romans* quoting this very place, so deliver it, and put in this word *Lord*; *Lord, who hath believed our report?*

To whom is the arm of the Lord revealed?

Revealed, is as much as opened, or made bare and naked, that is, plainly and clearly acknowledged and embraced. By the arm of the Lord, many understand Jesus Christ to be meant, taking upon him our flesh, and in our flesh doing mighty works and miracles, because we do great things with our arms. *The Lord hath made bare his holy arm in the eyes of all the nation.* That, and such Scriptures of Gods arm, they apply to Christ. If the Spirit of God be called the finger of God, they judge in like manner Christ is rightly called the arm of God. By arm of God, the best way here is to take it as meant thus; To whom doth the Lord, as by his mighty powerful arm, effectually reveal his Gospel, so as they believe it and receive it? Who receives the Gospel and report of Christ in the power thereof, so as faith is wrought in them to embrace it? It is a phrase taken from the Jews and Eastern people, whose garments were made with wide and broad sleeves; so as when they put forth their arm earnestly to work or act about any thing, their sleeves drew upward towards the elbow, and the arm was made bare. The more the arm was put

cut,

Isa. 52. 10.

Math. 12.

out, the more the sleeve drew up, and the arm was made further naked. Making bare or revealing Gods arm here, is the effectual working of Gods Spirit by the Gospel, to receive it and believe it. But to how few of the Jews shall Christ be made known with efficacie, that the Gospel preached shall prove to them the power and vertue of God to salvation? He is revealed to many with the Preachers voice in their ears; but to whom is he revealed with the arm of Gods singular grace, to sanctifie and work faith in their hearts?

Having done with the Explication, the first Conclusion we shall take up, is this:

Fewness of Believers in the Gospel of Christ, hath in all ages turned Preachers into Complainers.

Doctr. 1.

It was long since foretold, and is daily fulfilled, that the Gospel of Christ would be embraced of very few. 'Tis the lot of the Gospel and the Ministers of Christ, though there be much teaching, yet there will be little believing and receiving. Here we have the complaints of *Isaiah*; which though it were true of his time, that there will but a few faithful and holy ones be found free from Idolatry, whom the Lord will preserve: *Gleaning grapes shall be left as the shaking of an Olive tree, two or three berries in the top of the uttermost boughs, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel.* Yet withall this complaint it is taken up for Apostles and Evangelists even in Christs time: He prophetically complains for them the very Disciples of Christ:

Isa. 17.6.

yea,

Luk. 8. 45.

yea, and Christ himself in a sort said, *Who hath believed our report?* He and his Disciples were in the same tune, as *Isaiah* long before predicted and set down. Indeed many flock'd to Christ, but few received him: They pressed and throng'd him, that there was no room to come to him; yet his word had no room in their hearts, when it filled their ears, and they filled the place to hear it.

Many inducements there were to draw the Jews to accept of Jesus Christ and his message.

Mar. 4. 33.

Joh. 7. 46.

Joh. 3. 14, 15.

Mar. 11. 28.

29, 30.

Joh. 5. 40.

Joh. 10. 10.

1. The newness of it. We love new things, specially if there be any colour and appearance of good: But we oft-times take new things as unquestionably good.

2. The plainness of his doctrine; He spake as they were able to hear it.

3. The convincing power of it; *Never man spake like this man.* Their confession and admiration, is their confusion and condemnation.

4. The admirable evidence of Types and Prophecies all meeting in him, and proved out of their Law.

5. The sweetness and easiness of the way to the Kingdom of Heaven might have been thought to be alluring and attractive, strowed with comforts, promises, reconciliation, and all the sweet veins of mercy opened. *Ye will not come unto me, that you might have life. I am come, that they might have life,* said our Saviour, *and that they might have it more abundantly.*

6. His being their own Countryman, a Jew, and pouring out like a flood his blessed salvation to his

own people, and to them before any others, might have bespoke their forwardness to have welcomed him: Yet *he came unto his own, and his own received him not.* Joh. 1.

7. His gracious practice and life, which might set off his preaching the better; working miracles, doing good, healing all that were oppressed of the Devil. But what was the issue of all this? His own people received him not. There were some few said, *This is the Prophet that should come into the world, surely he is the Son of God.* But the most said scornfully, *He is but the Carpenters son;* others blasphemously, *He hath a Devil, and is mad, why hear ye him?* What an hellish report do they make of this heavenly Reporter? Take these two things, Christs words, Christ miracles, and you shall see them exploded. For his word, which was the word of his Father, he himself saith complaining, *Ye have not his word abiding in you; for whom he hath sent, (that is, the Father) him ye believe not.* And for his miracles, though he had done so many before and among them, yet they believed not on him. What *Isaiah* foretold thus, was fully fulfilled in Christs time, and after Christs time; through the miserable reign and monarchy of natural corruption; and unbelief doth and will reign to the end of the world, that many will be called and few chosen: The gate of heaven will still be strait, and few to enter in thereto; and make it strait by multitudes to hell, though it be a large and broad way to destruction in its own nature; for all men have not faith, yea very few of all.

Joh. 1.

Act. 10. 38.

Joh. 8. 41.

Joh. 12. 20.

Joh. 5. 38.

Joh. 12. 37.

Mat. 7. 13.

2 Thess. 3. 1.

But

Obj.

But it may seem, as some think, to be excusable, and men not to be blamed, because it comes to pass by a design of God, who will have it so. Therefore they could not believe, saith the Holy Ghost, because *Isaiah* saith, *He hath blinded their eyes, &c.* And this is done, that it might be fulfilled which he spake, *Lord, who hath believed our report?*

Ans.

As if God must needs be rigorous, that *Isaiah* might be a true Prophet. This is a wretched and wicked deduction that some would, that the *Jews* in not believing might seem to do well, and were without fault; for in not obeying the Scriptures, and remaining unbelievers, they did justify God, and made true what he had said by his Prophet; and if they had not been unbelievers, Gods word had not been true, the Prophet had spoken false, the Bible had not been true, as they argue.

2. Particularly to answer this cavil: This is a wicked and cursed conclusion; for the Prophets foretelling was not a cause of their unbelief, but their unbelief was a justifying of what he foretold, and proving it to be true. As an Astronomers foretelling of an Eclipse, is not the cause of the Eclipse; but when it falls out, it justifies the truth of his foretelling: His words do make no alterations in the Heavens; but the alteration in the Heavens justifies the truth of his speeches. So the Prophets foretelling makes no alteration in their hearts; but the unbelief of their hearts justifies his words.

3. Whereas it is said, *This came to pass, that it might be fulfilled which he had spoken:* Here, that

that it might be fulfilled; doth not signifie the final cause, but the event and consequent, and that which fell out upon it. The word [*that*] doth not always import the intended end, but the event of a thing; as if we say, This man went into the water *that* he might be drowned. His drowning was not intended by him as his end, for his end was to wade, or swim, or wash himself: It was an occasion, but not a cause; drowning followed upon it, but was not intended. Thus often the word *that* is used in Scripture, not causally, but consequentially. *Let your light so shine before men, that they may see your good works, &c.* We are not to do our good works for this, as our end, *that men may see them*, that we are forbidden; but there is this good event of it, men will see them, and thereby take occasion to glorifie God, which should be the main end. So our Saviour saith, *I send unto you Prophets, and wise men, and you shall slay them, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias.* Now none will judg, the Jews, Priests, Pharisees were so mad as to murder the Prophets with this intention, and for this end, that they might bring the guilt of the blood upon them of all the holy ones were slain upon the earth; but the Lord saith, this would be the consequent and event of it: It would follow upon such actions of theirs, that they should be such guilty ones.

Matth. 5. 16.

Matth. 6. 1.

Matth. 23. 34.
35.

4. Lastly, In that it is said of God, he hath *blinded their eyes*, and therefore they could not

E

beleeve

*Nos posse in
Scripturis est in-
venire. Niz. 4.
orat. de Theol.
Matth. 13. 15.
Luk. 7. 30.
Acts 28. 27.
John 15. 22.*

beleeve, it doth not follow, that they were oppressed with the will and purpose of God, and that it could be no otherwise; To this we say, they could not, because they would not. They were oppressed with the purpose of their own habitual hardness, corruption, and wilful unbeleef. The things God foretels and determines put no force upon any mans heart and will, his destruction is still of himself; it lets every man be left free in the acts of his understanding and wil, as if there were no decree at all. Hereupon our Saviour charges it upon their own hearts, *ye will not come unto me that ye might have life.* They could not, in Scripture is often meant, they would not: Though it be said, he hath *blinded their eyes*, yet it is made their own wilful act, *their eyes they have closed, lest at any time they should see with their eyes, &c. They rejected the counsel of God against themselves.* And further it is said, *They have no cloak for their sin.* Thus in fine, we see Gods fore-knowing leaves men to their own wills and understandings, they act as they would, and when they depart from God, they do it unconstrainedly, yea, *they love to have it so.*

Grounds and Reasons to let us see why God did, and still will let it be, that paucity and fewness of Beleevers in Christ, should be a mark of his Kingdom.

1. Man faine, and the lapsed world is faine into a depth and height of unbeleef and natural corruption, whereby we perceive not the things of God and Christ, for they are spiritual, and we naturally

are

1 Cor. 2.

are carnal, and so cannot discern them in their excellency and worthiness. *The wisdom of God is foolishness to us*; and so Prophets and Teachers of the word are by most of the world judged to bring foolish things; and who will be willing to beleeye fools, when he judges them such.

no 2. In this place after is mentioned, the corner or the Corner-Stone, the Jews stumbled at, and that is Christs base, low estate, mean, humble appearance. Jews and Gentiles are alike in this; naturally the heart of man is proud, and looks after great things; poor and low persons and things, are below our thoughts, and freez our affections. Builders refuse the base and meanly appearing stone, as not fit for the building. It is Christs Cross, afflictions, meanness, the Jews stumbled at. They could see nothing but a Carpenters Son, but had they known him to be the Son of God, a King, and Lord, he should have had more followers, *they would not have crucified the Lord of glory.* Still to this day, even to us as well as to Jews, earthen vessels makes the treasure less acceptable; Mortification, Affliction, doctrines of suspending the soul from worldly pomp and pleasures, by humility and self-denial, those are vails to hide the glory of Christ, and scares multitudes from beleaving in him. The world would have a worldly Gospel, or none.

1 Cor. 2.8.

no 3. The way of Satans Kingdom and Christs must have no agreement, but in disagreeings and contrarieties. His way is broad, and many walk in it: Christs then in all reason must be narrow, and few walk that way. E 2 4. The

4. The faithful Prophets reward is a great reward, and Christ will have them come to it, as he himself came to his Glory, by being tried and tired with many oppositions, few applauders, many temptations and difficulties: This makes their recompence the sweeter, their faithfulness the acceptabler, their obedience the uprighter, when they serve God in midst of all straits and discouragements. Christ was used thus, and he will train up his Servants to walk the same way. It is enough for the Servant that he be used no worse then his Master.

1 Pet. 3. 10.
2 Pet. 2. 5.

5. The holy Ministry of the Gospel must answer the Types went before, who shadowed out the nature of their calling, to bring men to the Kingdom of Heaven. *Noah*, a preacher of righteousness, for all his preaching of repentance, and believing in God, out of the whole world drew but seven persons beside himself, to fear the Lords threatnings, and believe his word. *Moses* had none but *Joshua* and *Caleb* of the many hundred thousands who came out of *Egypt*, that believed and trusted in the Lord, and entred into *Canaan*.

6. God can get himself glory enough by a few that shall be saved, and he can give his glory enough, though they be but a few. Fewness diminishes nothing the glory of the saved, and God gets the glory of his Justice in the multitude of punishing unbelievers.

1 Pet. 2.

7. The Lord in his Justice suffers the fewness of believers to be a snare, and a stumbling block to wicked men. This

This gives matter of humiliation and bewailing, not only for the small access and little number of beleevers in Christ in days of the Apostles, but that we in our days see so little fruit of all the preaching, and hearing of the Word of life. Though the spreadings of Gospel-grace and light be large, yet the way to Heaven is strait, and few their be that walk in it. Preachers in our daies after they have followed the first office of Teachers and Prolcainers of the *acceptable year of the Lord*; have reason to take up the second office of Complainers, crying, *Lord; who hath beleeved our report?* Surely they are very few, even-like the grass that grows on the house top, wherewith the mower filleth not his hand, nor he that bindeth up sheafs his bosom. And with *Micah*, to say, *Who is me, for I am as when they have gathered the Summers fruits, as the Grapes gleanings of the vintage: There is no cluster to eat, my soul desired the first ripe fruit.* Do we not see that Hell hath an Harvest, when Heaven like a Begger hath but a few gleanings? Would to God we could get good gleanings, that when Satan and the World are throng in harvest-work of reaping many souls, the Lord would make it fall out as with *Boaz* servant to *Ruth*, that handfuls of corn may be let fall on purpose that we may gather them up, that souls may st pout of the snares of Satan, and be recovered out of the power of darkness and unbelcef. Did it cause a complaint, that in some three years and an half; the time that Christ preached, so few beleeved his re-

Use.

Psal. 119 6,7.

Mic. 7.1.

Ruth 2.16.

port.

port, how should we then be humbled Ministers and people, that somewhere the Ministers have been plowing upon the Rock of stony and unbelieving hearted hearers seven, ten, some twenty years, and Jesus Christ by their ministry has been calling at their doors so long, will you not be made clean? when shall it once be? and yet they are settled upon the Lees and Dregs of unbelief and presumption.

See we how some branches in this matter, are loaden with matter for humiliation.

1. If a few beleeve the report of Christ what cursed blindness then is the world under, that will not beleeve the Prophets, who said, *he was the desire of all Nations*? Ignorant and carnal hearts can see nothing desirable in him. They had rather have an handfull of worldly vanities, then an heartfull of Christ and his heavenly grace. The Church said, *he is white and ruddy, the chiefest of ten thousand*. How is Jesus Christ now commonly looked upon in the earth, as the worst and last, yea least of ten thousand? Should we not be humbled that there are such sinful eyes, and so few Saints eyes, to see, and admire, to admire and run on him with imbraces? The Angels, at Christs birth said, the tidings of Christ was *tidings of great joy to all people*. O be humbled for this, the fewness of beleevers in the world goes about to make the very Angels liars. How few are they that rejoyce in Christ Jesus, and count tidings of Grace and Salvation good tidings? If Minsters brought worldly good tidings, they should be more welcome

come Messengers. The Apostle hath told us, *This is worthy of all acceptation, that Jesus Christ came into the world to save sinners, &c.* And yet wo to us, with the greatest part he is counted worthy of no acceptation at all, but is shut out by unbelief and earthiness. God himself proclaimed from Heaven, *This is my beloved Son in whom I am well pleased.* Yet O full matter of humiliation and blushing, the Lords proclamation is not regarded! a proclamation for poor debtors is more welcome then a proclamation of salvation for poor sinners. As if it pleased us the less, because it pleases God the more. This is the condemnation, and certainly it should be the humiliation.

2 Tim. 1.

Matth. 3.

2. There is matter of humbling, for that in not receiving the Gospel, we go about to humble Christ now that he is exalted, and his days of humbling are done. We cannot reach to crucifie Christ, but when we entertain the wisdom of the world better then the Gospel, we go about to vilifie, to foolifie, to crucifie the wisdom of Christ. When we stand out against the Word, and Proffers of salvation, we go about to crucifie Christ, and humble him to the state of a liar. He that beleeveeth not the record that God hath given of his Son, goes about to make God a liar, and Christ a liar too. Should we not be humbled for giving the lye to Christ, the truth of the Father?

1 John 5.

3. Few receiving the report of Christ, O how many in the mean time embrace fleshly lusts, sin, Satan? Our bosom is never empty; if our Saviour lye not there, the Serpent rests there. Is it

not

not matter of humbling, that the Tabernacles of robbers prosper, that the ways to eternal darkness should be wide and many walk in them, that hell should enlarge it self, and death crie gains and advantage? If Christ have but the gleanings, one of a Family and two of a Tribe; O cursed harvest! it is the Worlds and Satans. If multitudes throng not after Christ, whether go they? Few imbrace the blessed truth, how many are they are drowned in errors? There is a very smal number follow Christ, it is dreadful to think whither go the rest. Be humbled for that I shall say, there be but two extreame points, life and death; They that imbrace not Christ in the Gospel, so continuing, they all prove the subjects of indignation, wrath and death, for there is no salvation in any other.

Is not this to be bewailed with red and bloody tears, that vanity, world, sin, fancy, errors, lyes, should carry away so many souls from Christ, the fountain of life? He has no eyes that sees not, and he is not worthy of eyes that moistens them not, in bewailing that the Devil daily prevails to make multitudes of filthy Dreamers, receiving lyes, and treasuring up his wildest vanities with the contempt of the Gospel and Ordinances of Christ, as very poor and low things. That saying will be made true on such in the last day, which many rush towards in this day, *They that wait upon lying vanities forsake their own mercies.* Slight the Gospel of Christ, and chuse where you will, you chuse a lying vanity.

Be

Act: 4.

Jonah 2. 8.

Be exhorted to perform one part of charity towards the Ministers of the Gospel; that is, to pitty them and pray for them; for they are wearied with offering salvation, and few will know that joyful sound. They, I assure you, have one of the most pittiful Callings in the world: Every one envies them, I would some would pitty them! It is an high Calling one way, for they are the Ambassadors of Christ; and this is to be counted as good as any Title in the world that you will draw from riches and honor; they need not envy the Ambassadors of Kings and Princes: And yet it is low enough another way, and lower then any office upon earth, in respect of the discomforts, contempts, disappointments, unsuccessfulness they meet withal, and the gathering in of few souls to believe their high and heavenly report. Could they give a certain report and tidings of the settlement of good things for this world, for the Kingdoms of the earth, they should have more fervencie and frequencie of hearers. Could the Ministers bring a sure report to men, of *Englands* great successes, of all enemies made friends, free trading by Sea, full and fair trading by Land; for one to receive the other report, they should have an hundred ears, and hearts full of affections to entertain this: Yet we tell better news, and are received worse. We tell that Christ hath destroyed Satan by sea, air, land; that God is in Christ reconciling the world unto himself, not imputing to them their trespasses; that God hath committed to us the ministry of reconciliation, and

Use 2.

Heb. 2.
2 Cor. 5.

F

yet

yet we are fain to complain, *Who hath believed our report?* Oh pitty us more, unless you will tell us you do not pitty your souls!

Gen. 16. 12.

When *Isaac* sowed in *Gerar*, he reaped an hundred fold. Every husbandman can tell us he reaps more then sevenfold for what he sows: But who can tell us that we reap twofold? Who can let us see our seed grows up single as it is sown? What becomes of our seed, the incorruptible seed of the Word? Do not mens negligence and unbelief let it rot under the clods of their earthly hearts? Of four sorts of grounds we sow upon, but one thrives and brings forth fruit abundantly. This is able to break an Husbandmans heart. Where is your pitty, your prayer, your care for us? Who heartily and compassionately prays, that God would speed the Gospels plough better? There are very many earnest to call themselves to be Preachers; I wish they would consider, here is the most spending of strength in vain and matter of mourning after preaching, and that for the best Preacher that ever was, next to **J E S U S C H R I S T**.

2 Cor. 12.
20, 21.

Gen. 23. 3, 4.
5, 6, &c.

Abraham did offer money, and pay it for a burying place for his wife. Surely, Brethren, many a time we have a burying place for our Sermons of free-cost: Many hearers are the burying place; in them the Covenant of Grace, the Tenders of Christ are buried; they are the graves where his blood, faith, doctrine of repentance are hid and covered out of sight. The Word of life is laid in a grave of Death; the Hearers are our Sextons, the graves

graves are their own earthly and carnal hearts, and they roll the grave-stone of custom in sin and presumption over it, and keep the Word down, that it may have no resurrection. Do you not pity them that have lived in marriage twenty years, and have always a miscarrying womb, and dry breasts? Then think of faithful Preachers, whose wombs much miscarry, and that a long time, and few are born to suck their spiritual breasts. If you knew the worth of your souls, and the weight of their calling, you would turn your envy into pity, and pray for them with all manner of supplication, that they may make known the mystrie of the Gospel more successfully. If you would pray more, there might be prospering, and a better report given of the receiving this report of Christ.

Ephes. 6. 19.

Yet there is comfort for the servants of Christ, though few receive their report; and they need not walk with weary hearts, hanging down hands and feeble knees, because of this. If they be faithful, God will recompence them according to the faithfulness of their hearts and labors, and not according to their success, and the speeding of the Word.

Use 3.

1. Hereupon let the Servants of Christ be faithful in exhorting, inviting, threatening, promising; and though their labors succeed not to their desires and intentions, yet they shall be accepted of the Lord, and get a saving reward even for those that perish. Ministers shall be a sweet favour to God, even in those that perish in their sins, and to whom the Word is a *savour of death*

2 Cor. 2.

See of this
excellently
in *Peluf. lib. 4.*
Olymp. ep. 205.

Isa. 49. 4.

Greg.

unto death. Let us do our endeavours, and we shall have a good reward for our labour in the Lord, for them that believed not the report and are damned, as well as for them that believed and are saved. Though contempt of the Gospel be loss to sinners, yet it shall not be loss, but gains to Gods faithful Watchmen, whether the people hear, or whether they forbear: For perswasion is in the power of the hearers, and not of the speakers: The most excellent exercise of Oratory hath oft been disappointed of perswasion and attraction. Though *Israel* be not gathered, and we seem to have spent our strength for nought and in vain, yet surely our judgment is with the Lord, and our work with our God. A Blackmore hires the Bath to go and wash him; he goes in black, he comes out as black, and is not washed white; and yet the Master of the Bath is as well paid for him, as the rest of the most white-skinned washers.

2. They may comfort themselves in this; that it hath been the lot of the best Prophets and Apostles, whose will and work was accepted of God, though their hearers were of uncircumcised hearts and ears. Are our Preachers better then Prophets and Apostles, who when they offered the people the bread of life, they were some of them rewarded with stones unto death, and divers of them were forced to shake the dust of their feet upon and against them. The Lord accepts the holy will and work, and that he will reckon for, though the Flock scorn and refuse the Shepherd. God uses his Ministers now no worse, then his dear servants in all ages.

3. Even

3. Even in the not speeding of labours in hearts and lives of people, or the catching of very few fish in the Gospels net, we are partners with Christ, who spake as never man spake, and yet how few believed? It is good to be like unto Christ, though in all contempt. Such may reioice that the Servants are used no worse, nay not so ill, as their most glorious Lord and Master. Some of his Apostles might gain more souls at one Sermon, then Christ did in his whole life by all his preaching. We find *Peter* prevailing, through Gods blessing, to the winning of three thousand souls at one Sermon: We do not read of such a number converted by Christ with all his Sermons and miracles. I know Christs report was received of few; and Christ will pittie his holy messengers, when he finds them, that, even as he was, so are they in this world. Yet I wonder at a worthy and holy Divine of ours of prime note, that saith, Christ converted no more in his whole life then sixscore: I marvel what is his ground, or way of accounting. However here is the hopes of faithful ones; Christ pitties them, having been in the like case; and there may be much seed sprouting secretly they know not of. They may sow, and others reap that which they sowed; and yet both sowers and reapers reioice together in the great day of Heavens harvest-shouting.

A& 2.41.

Mr. Greenham
last Edit.
1620, & 836.

And to whom is the arm of the Lord revealed?]

1. These words suffer divers discourses about nature of the phrase, and application of it, we will choose the fittest of them. By the *arm of the Lord,*

West mer. in
Abrah. sicut.
Script.
Isa. 51.

Lord, some take Christ to be meant; as if this were a very name given to him, *The arm and power of the Lord*. Thus many of the Antients will needs have it.

2. Others take it thus; that the Jews, as in the next verse, could see nothing but baseness, weakness, infirmity in Christ and his Cross, they could not see the power and arm of God going along with him in infinite wisdom and might to work miracles, and raise the dead.

Non relativè
cum Musculo,
de Christo; sed
interrogativè de
hominum alii
incredulis.
Tarnov. in Isa.
cap. 53.

3. That is a singular way one takes, to fit these words, so as they shall be continued with those that follow, not by way of question, but by plain and positive affirmation thus knit to the next words: *And upon whom the arm of the Lord shall be revealed, he shall grow up before him as a tender plant, &c.* That is, Christ, upon whom the power of God shall be manifested, he shall grow up.

4. But the most simple and plain way I take to be this; though many hear the report of Christ by the preaching of the Gospel, yet few are they that have it revealed so, as by the arm and power of God it is inwardly and effectually made known to them to receive it and believe it. Many hear the Gospel as a report of Christ, but not as the power of Christ, to bring them to yield to it, and embrace it. By the arm of God revealed, is intended the setting out the Spirit of grace accompanying the Gospel, with a strong and powerful work to work belief in it. This renders the cause why so few receive the Word of Christ, because they receive it in their own strength, and arm of their

Marlorat.
in loc.

their own spirit and have it not in the arm and power of Gods grace. The point will be this:

Faith in the Gospel is the gift and work of God.

There is an arm and power of grace goes to the receiving and believing of the doctrine of grace. For, what is meant by the arm of God, but the power, might, and vertue of God? There are two things in the preaching of the Gospel; the outward sound or report of it, that reaches to all that have ears, where it is sent: *Have the people not heard? yes verily, their sound, that is, of Apostles preaching, went into all the earth, and their words unto the ends of the world.* But there is an inward part, the power and efficacie of the Spirit of God, to work faith in them that hear it; and that is not as common as the report, but only goes to Gods elect and called ones. *It is given to you to know the mysteries of the kingdom of heaven, but to them it is not given.* The Apostle tels us, *All men have not faith. No man, saith Christ, can come to me, except the Father which sent me draw him.* The Lords drawing, is by putting forth the arm of his grace to apprehend us, and that creates in us an arm of faith to apprehend him. *I follow after,* saith the Apostle, *if that I may apprehend that, for which also I am apprehended of Christ Jesus.* This distinction I find in Scripture, and may the more boldly make use of it. *For our Gospel,* saith Paul, *came not to you in word only, but also in power.* And if we would know in what power, there is added, *and in the Holy Ghost.* It is the power of the Holy Ghost that makes the Word powerful, that whers
it

Doctr.

Quasi novum
esset, brachium
pro robore &
potestate, He-
braus poni.
Heint. in Arist.
fac. cap 31.
Rom. 10. 18.

Mat. 13. 11.
2 Thess. 3.
Joh. 6. 44.

Phil. 3. 12.

1 Thess. 1. 5.

it and sets an edge upon it, that it enters, cuts, divides the heart and reins. No power of wit in the Preacher, none in the hearer, is a sufficient whetstone to the Word, to make it sharp and keen to seise upon the soul, but only the power of God and strength of the Spirit.

Quest.

It may be made a question; When the word of Christ comes with power, is it always received and prevailing?

Ans.

I judg not. But then we distinguish of power: For the word of Christ is sometimes accompanied only with an evidence, cleerness, and power of convincing. And then, though it come with that power that the hearers are struck into silence and admiration, forced inwardly, and it may be outwardly too to acknowledg the verity and majesty of it, yet it may be only to convincing, and go no further, and they may with pride, hardness and lusts of their malicious hearts choke their convictions, and not believe, or yield to it. Thus I doubt not but the word of God comes with a power of light, with an arm of evidence and conviction to very Reprobates sometimes, and yet without a power of life. This is an heavy case, and to be laid sadly to heart. Do you not think it came with power to Scribes and Pharisees? and yet they lay down in their stiff-heartedness, and their great stomachs would not yield to receive it. Their understandings affirmed; their wills denied. What mean else those words in *Luke*? *They were astonished at his doctrine, for his word was with power*; that is, with a power and majesty that convinced them
into

Luk. 4. 32.

into silence, but not with a power that converted them to grace. Our Saviour speaks with such a power of reasoning, as *no man was able to answer him a word, nor durst any man, from that day forth, ask him any more questions:* Yet none can say here was a power of converting, but they detained the word, or kept the word prisoner in unrighteousness. They that were once enlightned may fall away; power of corruption may resist and repel the power of light and conviction, but it cannot repel the power of life and conversion.

That faith is a work of Gods mighty arm and his gift, let these evince;

1. It is a fruit of the Spirit of God, and not of the spirit of man; and every spiritual fruit is a supernatural gift and work of Gods grace. The most excellent wits, the admirablest natural capacities, the best dispositions are as much strangers to Faith by nature, or any thing they can do, as the most dull, mean, and unlearned persons. The Spirit of man is naturally stuffed with unbelief; God and his word are strangers to our hearts, till the Spirit of God open the way for acquaintance; even open the word that we may understand it, and open our hearts to entertain it. That of *Lydia* will give us the quality of all our hearts, *whose heart the Lord opened, that she attended,* &c. Naturally all our hearts are lockt up, or as the Apostle, are *shut up under unbelief*, till the Lord open them. God only has the heart key, to open; we have indeed an heart-key to lock, but none to open. In the same

March. 22. 45.

is *adina* 22.
7176707.
Rom. 1. 18.

Act. 16. 14.

company there might be divers of as good capacity as *Lydia* naturally, and by rules of institution, and yet they went home with locked up hearts, because the Lord by his arm of grace did not turn his key in them, as he did in *Lydia's* heart. *The Spirit blows where it lists.*

*Ad fidem
reſtam & Ca-
tholicam ſcimus
pertinere, gra-
tiam Dei ad ſin-
gulos alius dari.
Synod. Dordr.
cx Auguſt.*

Pſal. 119. 18.

Seneca.

Uſe. 1.

2. The Diſciples pray after they had faith, *Lord increaſe our faith.* One that is a beleever cannot without the bleſſing of God add unto the faith he has already, much leſs can man with his beſt arm work faith where it is not, even gracious hearers cannot open their hearts again, that have before hand been opened by grace, to receive more grace, unleſs the Spirit of God do a freſh work in them. It is not onely wicked men muſt pray God would make a Sermon profitable to them, but even the moſt holy Saint muſt do ſo too, and ſay with *Dauid*, *Lord open mine eyes, that I may behold wondrous things out of thy Law*; The opened eye muſt pray for a new opening of the eye, to ſee better and clearer. *In vain*, ſaith *Seneca* of his Stoical perfect man, *do we beg that of God which we may have of our ſelves*; but he ſpake vainly then, as judging nature to be a perfect Store-houſe of good things, if we did but make right uſe of it.

Doth the arm and power of God go to the working of faith? 1. Here will fall all thoſe ſtrange doctrines, and curtains hung up to darken the grace of God in converting, and working faith in the ſoul of man. There is firſt a device by ſome to ſay, that there is an univerſal grace of equal help given

given to all, and that Gods grace is alike offered to all: But this is a vanity in Christs Divinity, and the Gospels, which tells us, *The spirit as the wind blows where it lists.* The Apostle *Judas* in an holy admiration asks the question, *Lord, how is it thou wilt manifest thy self unto us, and not unto the world.*

John 14. 22.

There is another device to weaken this arm of Gods powerful grace, the affirming that the work of grace is nothing but an outward voyce of moral swasion, and exhorting by arguments, which a man may resist and cast off. This is to make it a childes weak arm, and not Gods strong arm. It is not onely a word of the mouth of God, but it is a work of the arm of God; he doth not onely speak with his mouth, but he speaks with a strong hand, he takes hold on the soul and draws it. If they could not rest a club out of *Hercules* his hand, if he had a mind to hold it, shall we be able to rest our souls out of Gods hand, when he has a mind to keep them fast? This is his promise and his purpose, *I will write my law in their inward parts, I will cause them to walk in my statutes.* Shall we be able to hinder Gods arm in writing, or working? Doth he do all things to our pleasure, or to his own pleasure? Gods purposes are to no purpose, if we can make them void when we please. The very spiritually dead, or corporally dead cannot resist, to make of none effect the voyce of God, when he is pleased to give out a voyce unto life.

*Austin saith,
Deo volenti sal-
vum facere, nul-
lum hominis re-
sistere arbitri-
um. De correptione
& gratia.*

Isa. 8. 11.

Even in the hearts of wicked men still so remain-

1 Sam. 24. 16,
17, &c.

ing, God comes sometimes powering and overpowering them into some particular act, though he go not on to an universal and real change; as in the heart of *Saul*, making his steel and marble relent and give again. *David* found him in the Cave of *Engedi*, coming in to him, and he knew it not, he cut off his skirt, and after went out to him and spoke, till *Saul* wept, and acknowledged *David* was more righteous than he: God could have done more if he pleased, the heart of *Saul*, though that was an heart of hardest metall, he could have compleatly conquered if he pleased.

Colligat testu-
rum auxilium id
esse, quod exte-
rius appellavi-
mus. Socin. in
praefat. Theo-
log. cap. 5.

Phil. 2. 13.

2 Cor. 3. 5.

3: Here comes in all that Socinian stuff to be cast out by this arme of God, which makes all the help God gives us to Sanctification and Faith, to be no more but an outward subsidy and help, a meer revelation to, and enlightning of the mind, where our own Free-will and Understanding must open the door and let in, or shut and keep out at its pleasure: But what shall the grace of God do meantime, but beg in *forma pauperis*, though it be in you that will, and you that run, yet give some short allowance to Gods mercies, to do a little. *Paul* was not of the perswasion of *Socinus*, who saith, *It is God that worketh in you to will and to do, of his own good pleasure. In you, therefore not an outward help; to will and to do, nay nor to think a good thought; for we have no sufficiency to the thought of any spiritual good without him. Now if we give Gods grace the power of thought, will, deed,*
all,

all the rest is ours, and what is that but not so much as a thought of good, a child's gristly arm, and an arm under a consumption worn to nothing. When we make our strength all, we make Gods strength nothing, and so turn the song against God, not unto grace, not unto the arm of grace, but unto mans own arm be the glory.

It is fit we try what kind of hearers we are of the Word of God, and whether the Gospel come to us with the report of the Lord, or with the arm of the Lord: Whether the Word be revealed, or his Arm be revealed.

Use. 2.

1. Where the Word is preached effectually to beget faith, *they receive it not as the word of man, but as the word of God.* It strikes the soul into an holy reverence and submission unto it, as fearing it, and to be found contrary to it. All the working of salvation from beginning to the end is with some holy reverence and fear; Right hearers hear the word with trembling; They worship and serve God with fear; All their sweet communion with God and Christ, when they converse most acceptably, is with reverence and godly fear; All their working out of salvation is with holy fear. If the soul have not been brought to a state of constant fear and dread of God and his Word, it never came as a word of power, as a word with Gods arm to us.

Isa 65.
Psal. 2.
Psal. 5. 7.
Heb. 12. 28.
Phil. 2. 12.

2. Where Gods Word comes with a power; it casts down high and strong things that are against it. It brings down the highest and pinnacle-thoughts of the corrupt and proud heart, and that with

2 Cor. 10. 5.

Plal. 110.

with a willing subjection to it; *Thy people shall be willing in the day of thy power.* Enquire, if ever you met with such a power of Gods Word as made those stout hearts yeeld up your lusts, which have stood out against an hundred Sermons, and as many wakenings and stirrings of your spirits. Has the word at any time made you shake off flesh and blood, and not consult with them, silenced and non-plust all their reasons? Have you been brought to say, by the power of the word, to your dear lusts we know you not? Away from me ye wicked, I will keep the commandments of my God. When the word of the Lord our-reasons your reason, profits, pleasures, and silences your hearts, then it is the word of the Lord with the arm of the Lord. But when a man hears the Word, and is the same that ever he was, his heart in the old posture, flesh and blood are the onely prevailing advocates with him, and he dare do that, which *Paul* durst not, be disobedient to the heavenly vision; as yet the arm of the Lord is not revealed unto him.

3. Then is the word of God revealed with power, when the heart is reconciled and strikes into friendship with the word. Naturally our corruption works much in an enmity and hatred to the word, we hate it, it never speaks good to our lusts. An unsanctified heart wishes so his lusts might be, that no commandments, or word of God might be. He hates him that reproves in the gate. But when as an arm it is revealed to us, it takes the very enmity of our souls by the neck, and slays it; and

and the soul falls into dear love with the word, and the more pure the word of God is, the more pressing and pinching to our impure corruptions, the more we love it; then hath the word come in power with a witness. *Thy word is very pure, therefore thy servant loveth it.* If the arm of the Lord be not revealed, a naughty heart doth as bad as lay, because thy word is very pure, therefore I cannot indure it, I cannot love it.

Psal. 119. 140.

4. Gods word is then revealed with his arm, when it effects a spiritually real change in the souls of those sinners, to whom it comes. An arm is for working and acting, and Gods arm the strongest, works the mightiest. When the Gospel came with power to the *Thessalonians*, they became followers of the Lord and of *Paul*, they were examples to beleevers, they were turned from God to Idols, they waited for Christ from heaven. Where the arm of God is revealed, the works of that arm will be manifested, for it is not idle, or an unactive arm. It changes, renews the powers of the soul. It has writing work, it writes the law in the heart; It has planting work, leave; the spoken word, as an engrafted word; It has sanctifying and changing work, makes the manners of a man of another manner: leaves a print upon the Understanding, Will, Affections, Conscience, Memory, Conversation, that one may know the arm of God, by the effectual working of Gods mighty power, working *suaviter* and *fortiter*, sweetly, and yet strongly, drawing the Will, to be very willing in *Pauls* posture, Lord *what wilt thou have me to do?* What

1 Thes. 1. 5, 6, 7, 8, 9, 10.

Jer. 31. 33.

Jam. 1. 21.

Turning voluntatem in voluntatem.

Acts 9.

Use 3.

Luk. 4. 14.

Acts 4. 33.

2 Thes. 1. 11.

What are then the people to do when they hear the word, even earnestly to accompany it with prayer, that it may come unto them, not in the power and skill of the Preacher onely, but with the power and arm of God. Men are to blame that take no thought but onely to set their ears to such a mans voyce and words, and think by the meer hearing to do well enough, and so defraud themselves of the power of God, which they should powerfully pray for; else the word from a very *Paul* or *Apollas*, the most skilful preachers may prove to them but as sounding brasse or a tinkling Cymbal, for it is Gods arm that gives the power and increase. Pray for your preacher that Christ may come in with him in the power of the Spirit, and great grace may be upon all, the Lord coming in to make the Teachers able Witnesses of Christ. We owe the inefficacy and words want of power, much to our want of prayer, because we do not seriously set our selves to hear by prayer to God, that God would count us worthy of his calling, and fulfil all the good pleasure of his goodness, and the work of faith with power, his arm going along with the Ministers mouth.

VERS. 2.

For he shall grow up before him as a tender Plant, and as a Root of a dry ground, &c.

THis verse begins to answer the Question, what should be the reason of that thin and meagre

mean market and small croud about the Gospel of Christ, and his spiritual benefits. The right knowledge of things lies in the causes, as the springs of actions. To know a thing causally, is to know it more substantially and clearly.

In this verse, and 3. is rendred the cause of the Jews contempt and scorning of Christ; his poor, low, mean appearance in the world, his Kingdom covered and hid with baseness and lowness, his person with afflictions and absence of all visible beauty by reason of his sufferings. And further it is enlarged in v. 4.

Two things are evident in this description of Christ.

1. His mean and base appearance.
2. His mean or base usage and esteem.

The first is set out in three phrases, all delineating him and his Kingdom with darkest shadows and dullest colours.

1. He grows up as a tender plant.
2. As a root out of a dry ground.
3. He hath no form nor comeliness.

The second is the usage and esteem Jews and unbelievers have of him: When we shall see him, there is no beauty that we should desire him, nothing desirable in him.

For explication of first part, to the first words, *He shall grow up as a tender plant.* This is not to set forth the glory of Christ, as some would have it, thus: That notwithstanding few believe in him among men, yet before God he shall grow up, ascend and be much esteemed. No, here is his

Septuaginta,
 ως παιδιον, ως
 τιδειν ζουλιον
 Aquila
 Druf. in Frag
 vet. Interpret.
 Peter, in loc.

humiliation wholly and solely to be looked after. *As a tender plant*] The word is *Fonek*, which signifies a Sucker, or one that draws milk as from dugs: Whereupon the Greek Translators render it, *He shall grow up as a sucking Infant*. And they who go this way, discourse much of Christs birth by a Virgin, and make her the dry ground. But this word of [sucking or, drawing] is translated to young rods, plants or herbs, and all things which draw and suck nourishment from the root and earth, and so grow up. Hence we call small rods that come out of a root, Suckers, metaphorically. That which follows makes it appear. *As a root out of dry ground:*] which is evidently proper to the springing of a plant, rather than to birth or growth of an infant. *Before him*] It is meant, by some, before God; but as fitly applied to be before the Jew and Israelite that believes not in him. Before the Jew and unbelieving world Christ shall be looked at as a poor small rod, and contemptible plant. The beginnings of the Gospel and his Kingdom at first are small and base, not regarded or accounted of.

[12. 11. 3.]

As a root out of a dry ground] So is Christ elsewhere prophesied of as a rod or branch coming out of a root, out of the stem or stock of *Fesse*. The root of *Fesse* had no name or honor then; the family was decayed, it was a dry and lean ground indeed; it did not appear how any glory should come to that family, the glory of *Judea* being as it were cut down, and nothing left but a dry stump or stock: yet Christ sprung from this dry root and

and stock, when it seemed in a sort dry and dead. A root in a dry and desert ground seems to be a poor thing, where there is little fatness or moisture to make the plant thrive and flourish. In *Jeremy* such a contemptible plant is called the heath in the desert, or the bramble in the desert or heathy ground. The Conclusion out of this dry root, is this :

Jer. 17. 6.

The mean and base appearance of Christ and his Kingdom, hath been, and will be the Worlds great stumbling-block.

Doftr.

Christ and the Gospels low appearance, hath been in all ages the Worlds great hinderance from receiving him. God hath appointed in his wise counsel, the Kingdom of Christ for outwards shall appear meanly ; and the World in their foolish counsel think as meanly of it. Unbelievers have always had but dry thoughts of this dry root. This is the oecumenical misprision, to have low apprehensions of Christ and his Gospel. We will shew the entertainment and acceptation accordingly, how it hath been, and is, and how it comes to pass.

1. The root out of which Christ sprung, was it not shewn forth by God as out of a dry ground ? First, in that Christ did not spring from the loins of a *Cesar*, or womb of a Princess : no *Augustus*, or *Alexander*, or high Noble blood of the Earth gave denomination to the pedigree ; but mean *Joseph* and low *Mary* carried the name, and that obscured with poverty, and shadowed with meanness. Hereupon arose those scornful questions :

Is not this the Carpenters son? Are not his mother, brethren and sisters with us? We know them well enough to be mean enough, and so he that comes of them not to be regarded. Plain *Ioseph* and humble *Mary* were thought on as a dry ground.

2. Look at Christ born as a tender plant, entering the world as humbly as the meanest infant. A Stable is a poor place for his birth; no Royal plants may seem to grow there. Which of the Jews had any thoughts of the glory of *Mary's* Virginity, Angels attendance, Stars appearance, Wise-mens homage and adoration coming from the East? The obscurity of the Stable and Parents darkned the Star, and all things else that gave lustre to his birth. And after his birth, would not the rude hand of *Herod* have cut up this tender Plant, as unprofitable and useless to grow in the earth? Little did he see or know, that this tender Plant was he whom the Prophets pointed at as the Branch of Heaven, as the only Plant of righteousness. How mean and weak did he appear, when this Lord of life did flee for his life into *Egypt* with *Ioseph* and *Mary*? The Jews could see no reason to believe in a fugitive Saviour, a God that seems to flee from his own creatures for safety: Their faith could not see, that out of *Egypt* God would call his Son.

3. His attendants were base and mean to the world, Fishermen, Toll-gatherers and Customers, Publicans and Women. He was graced with few great persons that durst own him: which made the

Jer. 23. 5.
Jer. 32. 15.
Zach. 3. 8.

the Pharisees say, *Do any of the Rulers believe in him? But this people who knoweth not the Law are accursed.* This people! they speak with scorn; that is, this rabble and raff of the commoner Plebeians and meaner sort, that know nothing, they follow him; but they know not the Law, and are accursed. Joh. 7. 48. 49.

4. His doctrine was against all worldly glory and pompous visibility, against the splendors and titles of Pharisees and High-Priests, teaching to deny the world, and to deny our selves. His Kingdom and Courts manners were very unpleasing to flesh and blood, to take up a Cross and follow him. He told of a Kingdom; but the King himself said, *The foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head.* The doctrine of mortification, patient suffering of afflictions, forbearing revenge, and bearing rejoicingly reproaches, meekness, humility, passing by earthly to pursue heavenly things; these to the unbelieving world did, and still do make two sorts of veils.

1. One veil to cover the spiritual good and glory of Christs grace and kingdom.

2. Another veil to cover the worldly heart wanting faith, that it cannot see spiritual excellencies, because there is no more then a carnal eye. For men as men look that the things of Christ should be proportioned to their hearts, and not their hearts to the things of Christ.

5. The Lord hath appointed indeed joy, glory, a Crown, a Kingdom with Christ; but it is an hidden

1 Cor. 3. 13, 14.

Col. 3. 4.

hidden joy, a secret and spiritual glory: The appearance and fulness of it for enjoying is not till another world; and that is the grand stumbling-stone and rock of offence. Man would be a present creature of glory, being like the Prodigal, he would instantly have all his portion in his hand at once. We would have heaven and glory come down to us; we would not stay so long to go up to it. We walk after the sight of our eyes, and not by faith: We are loth to trust a life hidden with Christ in God; we would be something here, whatever we be hereafter. Hence the hearts of men at present are bent to get as much of the glory and good things of the World into their hands as they can, as not believing Christs promises for future, and having faith in him for reversion. We find it hard to live upon this, that Christs grace is sufficient for us; or we fear to come too late to the possession of glory; or when we come to it, we conceive it will not make amends for the detriments and defalcations from worldly and carnal things, by mortification and self-denial in this life.

Now as we have found it to fall out with the Jew, so there are grounds for the verifying of it to fall out in like manner with all unbelieving Christians.

1. There is no difference 'twixt the heart of a Jew, and any other man naturally in the things of Christ. If this were a stumbling-block to Jews heretofore, so will it be to Gentiles and Christians to the end of the world. Jew and Gentile have different

different names, but they have the same nature; earthly, carnal, looking after high things, despising low things, though the things of Jesus Christ.

Adam was both Jew and Gentile; we all spring from the same root. *Of one blood hath the Lord* A. 17.
made all nations; and it is as much a corrupted blood in us as in the Jews; none of us but continually find a Jew in our hearts and Jewish unbelief. Is not the ground of things of Christ look'd at as a dry ground at this day? His way is not rich enough for covetous hearts, not gawdy enough for wanton hearts, not high enough for ambitious hearts; too heavenly for earthly hearts, too holy for unbelieving hearts, too sober for intemperate hearts. All hearts of men, both Jew and Gentile, are naturally leavened with this, to look after and affect things according to a worldly gloss and outward appearance: Our foolish wisdom is earthly, carnal, sensual. Jam. 3, 15. Naturally all the hearts in the world are possess'd with the world and lusts of it, and without the renewing grace of God, every man, like a Jew, is unbelieving, and offended with Christ and his Gospel.

2. It is the pleasure of God, that as Christ, so his Kingdom and Gospel shall be crucified too, despised and mean in repute upon the earth; that his children and ways should be low and disliked, not only in time of Christs being upon earth, but after to the end of the world. And this is in great justice to the world, to confound all worldly wisdom, to let them stumble and fall by that which they should most applaud.

But

But it is in great mercy to his children for very good ends.

1. Thereby he would give them a token of his truth, and Kingdom and people; that they must be found in this world low and mean, as he was. Hereby judg they may hopefully of their own estate, that even under the covers of contempt and affliction they are his, because they are like to him.

Job 6. 10.

2 By this he means to keep his servants in continual exercise, to be constantly studying mortification, heart-weanings from earthly lusts and desires of high things in the world. He teacheth them to live the life of faith and patience: Of faith, to look for the glorious things of Christ and Gospel hereafter; of patience, to like the worlds dislike, and knowing the ways of the world and Christians will not agree, to prepare their backs for plowers, and in a good sense to harden themselves in sorrow. There is commonly a push or stroke with the foot at that thing we stumble at: If Christs Gospel and Kingdom be stumbled at, so will his Servants too, and they must reckon of being touched with the foot that stumbles at them, and be furnished to endure it; even as the Earth suffers many stumblers, and complains not.

3. Unbelief is the great evil of the world in all ages; it is the meer corrupt composition of the world. Now Unbelief hath the quickest eye to look after carnal and great matters; but it is blind, hath no eye to look after spiritual things, for they are spiritually discerned. Christs great use of re-
proof

proof in his Sermons, is to convince the world of sin; and of what sin, but of this most of all, *That they believe not in him.* Unbelief and blindness are great stumblers; Unbelief will be the master boil, and botch upon the body of the sinful world alwaies. It is unbelief makes Christ a dead stone, to the believer he is a precious and living stone; To the believer he is a stone of election, a choyce and worthy stone, fit for building life, soul, hope upon. But to such as believe not, he is a reprobate stone, disallowed and cast by, not fit for the ends of an unbeleeving and carnal heart.

Here may be seen the grand and reigning evil of the world, which doth the greatest mischief upon earth, and O that we could take notice of it, that the judgement of the greatest part of the world is co rupt concerning Christ, and foully mistaken. He is all over on earth looked at in his Salvation, Word, Kingdom, Servants as a poor tender plant, as despicable dry ground; Few look at him as a precious Root, few desire him as the first fruit. How throng is mankind in the imitation of *Pilat*, passing false judgement concerning Christ? How common is this Jewish sin among Christians, because unbeleef is common; to have low and base thoughts, and to count all his things as a growth out of a dry, and hungry, hopeles ground? Let us see who are notably evil and deep in this mire and clay.

I. Besides the Jews, the Papists run apace this mistaking way. Popery is a meer scorning of Christ in many things.

John 16.9.

1 Pet. 2. 4, 5 &c.

Λιθος ὁτι δεδο-
κιμασμένον.

Use.

First, The Kingdom of Christ looks but poorly in their eyes, as attended with too much plainness and simplicity: They mock at our worship of God by plain preaching and prayer, without the galantries of Copes, singings, musick, censings, &c. which they use, and therefore they water this dry ground with the sweet carnal waters of worldly pomp and glory. They make a mock of our Titles we give to Gods Ambassadors, Preachers and Ministers, they have more glorious Titles for Christs Attendants, Patriarks, Cardinals, Arch-Bishops, Bishops, Abbots, Priors, and one of Christs servants must be universal Vice-pater, the Pope, King of Kings, and Lord of Lords. Are they contented with Christs Crown of thorns? No, they will have a triple Crown of gold, though Christs the Masters Kingdom came not with this observation of Crowns and outward glory.

Secondly, Christs Prophetical Office seems but dry ground to them, it has not brought forth sufficient Doctrine for them, but besides what Christ has left for instruction of his Church in his word, they teach inventions and traditions of men equally to be received and imbraced with the Gospel of Christ.

Thirdly, They look at Christs Priestly Office as a dry ground of comfort and reconciliation, and to bring forth too slender and thin stalks and sprigs of consolation and peace. They look at his blood, sacrifice and merit as not springing up with righteousness and salvation sufficiently; and therefore they

they have a way as Vintners with mixtures to amend decayed Wines with some that is fresher, and of quicker spirits : Thus they will amend the merits and blood of Christ, and better his righteousness with mingling our own justifying works ; or throw in the blood of *Mary*, and *Becket* a Saint-Traitor, to help the blood of our Saviour ; is not this to make Christ a *Root out of dry ground*. Certainly, the whole body of that Religion stands upon much Jewish unbeleef, and gives a very mean and hard judgement concerning the all and onely-sufficiency of Christ. Sure I am that Church is a dry ground to Jesus Christ, and brings forth many bad stalks and withered branches, and little fruit to the glory and advancement of Jesus Christ, in his gracious and glorious Offices.

2. All unconstant souls, that are hovering twixt the World and the Gospel, and as the World favours and frowns, temper their Faith and Religion more or less, these look at Christ very much, and often as a *Root out of a dry ground*.

3. All those that are total confidents, and trust body and soul upon the waies of ignorance and unbeleef in Christ.

4. Heretical Teachers and Seduced ones, that imbrace their own fancies and inventions, as a fatter and better watered ground, then the truth of the Gospel.

5. Apostates, that begun seemingly in the spirit, but fall off to make an end with the world and

Gal. 3.

flesh, these seem to repent they ever planted upon such barren ground as the Gospel and truth of Christ. These are the eminent disallowers of Christ as a root out of bad and unfruitful ground. *O my soul enter not into their secrets, my glory be thou not united.*

Use. 2.

John 7, 24.

Direction how to take a right survey, and to pass right judgement concerning Christ and his Kingdom. We may take it in the words of Christ himself; *Judge not according to the outward appearance, but judge righteous judgement.* Judge not by multitudes, prosperity, wisdom of the world, outward semblances, eye of carnal reason, but by the Word, by the Spirit of God, by Faith, by the Promises of Christ, all which are yea, and Amen, by the constant nature of the dispensations of his Kingdom, by the end of Saints and Martyrs and by the glorious end of Christ himself the *Captain of our salvation, &c.*

Heb. 1, 9, 10.

Use 3.

Broach with comfort the water of life out of this dry ground, even in the lowest daies of Christs Kingdom; Gospels glory, your own condition, when you your selves seem to be dry ground; lay hold on this with all the hold of faith and hope, that Christ can and will pour water upon the thirsty, and floods upon the dry ground.

Ezek. 34. 12.

1. In the Churches driest and low estate, when it seems to be *Zion, an out-cast, whom no man seeketh after*; fly to Christ for supply of that plentifully, which seemingly is most wanting. Look after him who in dispersions of his sheep has promised

to

to gather them together and seek them out in the dark and gloomy day.

2. In all your temptations, feeling of weak graces, strong corruptions, hearts aridity and dryness; run to Christ, he is not a dry ground of grace and mercy, *he is a fountain opened, a well of water springing up to everlasting life.* When you look at the small dry Sprigs of weakly believing hearts, and are ready to say with the Eunuch, *I am a withered and dry tree*; go to the Lord that can water your ground with his Blood and Spirit, who can Husband well every mean branch and sprig that belongs to him, to bring fruit of peace and comfort. *Pray to him to exalt the low tree, and make the dry tree to flourish.* See *Job 8. 5, 6, 7.*

John 4. 14.
John 7. 38.

John 15.
Ezek. 17. 24.

3. In the straights of death, be persuaded of the full ground and full root of Jesus Christ for righteousness and life to every believer, &c.

He hath no form nor comeliness, &c.] These words give more appearance of the mean appearance of Christ, being an amplification of the former part of the description. Though these words of *form and comeliness*, are taken by some about the outward form, lineaments and feature of face and body; yet they respect not here so much the body and face of Christ, as if that were unbeautiful and uncomely, as they respect Christ's Kingdom, Followers, Doctrine, and his low estate to the eye of man: When he was upon earth, these had no glory nor beauty in them, no pomp,
no

no magnificence, no outward goodly view to commend them, and to attract the Jews to admire and delight in them.

Again, when it is said, *he hath no form nor comeliness*, it is not spoken of Christ and his Kingdom, as they are in themselves, but as they are in the judgment of the corrupt world, and unbelieving Jews. Christ always had, and all things of his have form and comeliness, but not such carnal and outward comeliness, as the Jews and men of the world look after and highly prize, as riches, credit applause, &c. Christ at the worst had *form and comeliness* in the eie of his Father, in the eies of all true Beleevers; but unbelievers look at him with other eies.

When we shall see him there is no beauty that we should desire him.

We shall see him] The Prophet speaks or writes not this so much in his own person, though he saith *we*, as in the name of his Countymen the Jews, that would be offended with the appearance of Christ. Vulgar Latin, and Chaldee paraphrast go wrong here. The Vulgar Latin hath it thus, *And we saw him, and there was no sight, and we desired*, which makes very poor sence, and needs some straining; the Chaldee far worse, and quite out of the way. Yet there are excuses for the Latin, though they put the latter phrase affirmatively, *and we desired him*, instead of the negative, *and we desired him not*. For it is pressed thus, that sometimes in Scripture the denial of a thing

Erit decor ejus
decor sanctitatis
omni qui viderit
eum, & contem-
platus fuerit
eum. Paraph.
Chald.

Prima negatio
apud sequentes
omnes partes per
Zeugma apud
Hebraeos saepe
extenditur. A
Lap. in Prov.
30. 3. Piscat.
in Psal. 1.

thing being mentioned once, is to be understood; again it may be in the next, though the particle of negation be not set down. As in Psalm 1. *The ungodly shall not stand in judgement*, the next according to the original is, *and, or sinners in the congregation of the righteous*; where the *and* is to be understood *nor*, because *not* went before; or *neither the sinners, &c.* There is the like leaving out the latter negative in the ninth Psalm, and eighteenth verse, but it is to be understood and taken in to make the sense right. The sum of all is this, When we shall look upon Christ, there will be no sight, no gallant or fightly matters, no beauty in any goodly or glorious things after the manner of the world in judging of what is comely, that we should look at him as some worthy and desirable thing, to draw men to welcome him and embrace him.

The point of Observation is this.

Christ and the things of Christ, have no alluring beauty, nor comeliness, to the eye, or heart of the unbelieving world.

This subject matter has already been spoken to, and therefore less to be insisted on, besides it comes in again in the next verse, which is the nature of this whole Chapter, it is full of repetition, but with amplifications, and varieties of new phrases. Christ had beauty and comeliness enough in the eyes of the Father, and in the eyes of Gods children that see best; and judge rightliest, Angels in heaven, Saints on earth, onely to Jews full of

Doctr.

Note.

Zach. 9. 9.

Iſa 33. 17.

Matth. 3.

of blindness, and to the incredulous world full of the scales of unbeleef, no beauty appeared, all was in an utter absence, because they wanted the spiritual eye of faith. *Rejoyce greatly, O daughter of Sion, shout O daughter of Jerusalem · behold thy King cometh unto thee : he is just and having salvation, lowly and riding upon an Ass, &c.* Sion and Jerusalem rejoyced, the beleeving children of the Church, and found matter of shouting for joy, seeing Christ the King in his beauty, seeing him just, and having salvation, witness their Hosanna's and solemn welcomes. Righteousness and Salvation which he brings are the comeliest things in the world: Yea, the World is *κοσμὸς ἀκοσμος*, an uncomely thing without them. A Kingdom is but a bulk of tyranny and disorder without these; Righteousness to the justifying of poorest sinners, Salvation, saving the most lost sinners, is the beauty of Heaven and Earth: Christ was clothed with this majesty, and decked with this beauty. But there were that saw none of this, and instead of shouting for joy, shouted with scorn, looking at Christs lowness and lowliness, his poorness, and riding upon an Ass, which the meanest men did use. To God the Father, he was an eternal delight, being incarnate, his daily delight: Only Jews and the incredulous sinners accepted him not, but weighed him as light, with a *We will not have this man to reign over us*, saw more beauty in a Pagan Caesar than him. God pronounced from Heaven, *This is my wel beloved Son in whom I am well pleased.* The Jews pronounced

ced scoffingly, *Can any good thing come out of Galilee? They had no pleasure in him.* He had not the beauty or vernishes of the world, nor beauty of credit, nor beauty of earthly riches, nor beauty of followers, nor of any worldly greatness, that he should be desired. Nay, his Gospel had an uncomely lesson for the beginning to flesh and blood as might be, *To deny our selves, and hate our lives for Christs sake, and take up our cross and follow him.* Which is a lesson of flying and avoiding all fleshly beautiful things in the world. But let us see, had Christ no form, nor comeliness in him?

1. Yes much every way. To God he was altogether desireable, more then *Daniel*, *vir desideriorum*, the man of Gods desires, the onely beloved and comely to God, and without whose grace none is comely or beauteous in Gods eye. He was without sin, and Gods righteous servant, and righteousness is the beauty Gods eye is set upon. *The righteous Lord loveth righteousness, his countenance doth behold the upright.*

2. He hath form and comeliness to the admiration of the good Angels, witness the words of the Seraphims, *Holy, Holy, Holy, &c.* When they beheld the majesty of Christs beauty, or the beauty of his majesty. Certainly Angels can judge of beauty, better then men.

3. The Devils spied a beauty in him, a glorious highness of the Son of God, and were forced

Marth. 3.

8. 8. 11

Mar. 16. 24, 25.

Dan. 9. 22.

ayns emdum

av. Theodot.

Psal. 11. 7.

Isa. 6.

Joh. 12. 40, 41.

Luk. 8. 28.

*Illi candor
erat qualem ro-
sa punica habe-
bit, si lassus te-
mere incidat
obbam. Jan.
Greter. in Man.
Guilielm
1 Cor. 2.
Gal. 6. 14.
Phil. 3.*

ced into a confession of it, calling him *the Son of God, most high*, and that is as much as to say, he is most lovely, he is most comely, for that is proper both to the Father, and the Son of God.

4. To Believers, who are the most piercing-sighted and clear-eyed upon earth, *He is altogether fair and beautiful, white, and ruddy, the Standard-bearer amongst ten thousand*, Cant. 5. 10, and 16. *How fair and pleasant art thou, O Love for delights*, Cant. 7. 6. To the converted and believing Nations, he is the desire of them all, Hag. 2. To Believers, as to *Paul*, the most uncomely things of Christ, his wounds, his cross, are more comely then all the glory of the World. *All is but loss and dung to Christ crucified*. Faith spies beauty in Christs face, under spittle of ungodly men, under sweat and blood, but earthly Moles cannot see what is beheld by heavenly and believing Eagles.

5. The eyes of unbelievers, and shut-up sinners will one day be opened.

First, Either in conversion, and then the carnal eye shall be made spiritual, and it shall behold and applaud the comeliness of Christ and beauty of grace. Thus *Nicodemus* and *Paul* both Pharisees, once converted, see excellency in Christ and comeliness, which before they could not see, and now all things of Christ carry the stroke in their hearts, yea and their hearts after them.

Secondly, Or if they be left blind all their life,

life, their eyes shall be opened in the day of Judgment, to set to their seals to the beauty of Christ, if they might, and desire to be owned by him. The rich Glutton in hell sees beauty in the state of believers in Christ in bosom of Abraham. Conversions shews to saved sinners, and last judgement too late to lost sinners, that there is no form nor beauty, but in Christ and by Christ, when he shall appear as King of Kings, glorified in all his Saints, admired in all them that believe, and admirable to all them that believed not.

Here it will not be improper to propound this Question; Whether Christ in his face and feature was without form and comeliness, seeing the Scripture saith of him, *Thou art fairer then the children of men*; for it is a prophecy directly aiming at Christ.

The Scriptures speak nothing at all of the outward beauty of Jesus Christ in parts and proportion of body, or comeliness of the face.

But when it speaks of Christs beauty in that Psalm, it intends to shew unto us the spiritual beauty of his heavenly gifts and graces, of Wisdom, Holiness, Righteousness, Counsel, Meekness, Truth, and fulness of all perfections. Therefore immediately after those words, *Thou art fairer then the children of men*, it is added, *Grace is poured into thy lips*. That is, thy Counsels, thy Wisdom, thy holy Promises, thy sweet invitations of sinners, thy words of salvation are all full

Mat. 7.22,23.
Luk. 16.

2 Thes. 1.10.

Quest. 1.

Psal. 45.2.

Ans.

Muis in Comment. ad Pl. 45.

Luk. 4.22.

of grace, and loveliness, worthy, for which all should be allured to thee, love and favour thee.

2. Notwithstanding it is not unreasonably, nor unreligiously thought, That Christ even in his very body, had a good measure of comeliness, and right proportion in the flesh.

First, In that the Jews never twitted him with corporal deformity, or uncomeliness, who would have been bold and base flies to sit upon such sores, and upbraided him with scornful Rhetorick, their malice would quickly have fastned on this, a deformed mind, dwells in his uncomely body; and so would have had a sorry show of reason, to refuse the doctrine came from such a vessel, though that be but a weak and very uncertain argument, often times false.

Secondly, He was not subject to peculiar defects of men, which may come by the imperfections of begetting, conceiving power, or bringing forth, whence weaknesses, uncomeliness, deformity may arise. Nor was he subject to sickness, or disease, which come by sin and often spoils the beauty and comeliness of the body; nor any intemperance of life ever came near him, which often robs the body and flesh of colour, comeliness, strength. Now Christ being conceived by the power of the Holy Ghost, born of a Virgin, without man and without sin, it is not to be doubted, but his bodily proportion was comely & convenient, since sin the mother of monstrousness and deformity was far from him. Christ took upon him some universal infirmities of man, as hunger, thirst, mortality, but with-

*Turpes animi
in pia corpora in
colunt. Aen. Syl.
de gest. Alph.*

*Rivet in
Plal. 45.*

*Matth. Martin.
in lib. de Chri-
stian. & Cathol.
fide. lib. 2. cap. 6*

without sin; But he took no particular infirmities of man, as sickness, diseases, deformities, which arise from singular causes, and which might have an appearance of, or energy in the hindring of the work of Redemption. He that was by nature a perfect God, was made a perfect Man; and Christ assumed miserable, but no damnable infirmities. There are that think, the first and second *Adam*, that is *Adam* and *Jesus Christ*, might be judged in all probability to be as comely, and well featured in the body, as ever men were in the world, being both formed without sin, and without man, and being more immediately from God more perfect and compleat. What ever was as to that, we are to rest in this, it is sufficient for us to know, what the word of God holds the candle of knowledge to us for to see, but it hath not clearly and distinctly let us see this. Yet this is a safe way when we hear of Christ without form and comeliness, rather to attribute it to the Jews despising his low unpompous estate of humiliation; their seeing no beauty in his Grace, Gospel, Kingdom, their casting all disgrace and scorn upon him, rather than that he was without form as he came from God. For from men there was spitting and sweat for his Face, pinching for his Cheeks, blood for his Head by thorns, wails and wounds on his Sides by whips and scourges; faintness, hunger and thirst by his travels, labours, sufferings, so as even that way he might accidentally have an appearance without his wonted form and comeliness to the Jews.

Damascen *ὁ ὁ*
καὶ ὁ ἀδ-
αβελιτα πῶδν.

Ingenue fateamur, nescire nos
que nescimus,
nec dum mortales sumus scire
possumus. Mu.
in Var. Sacr.

We

We add something in the Application to what was before.

Use.

Cant. 5. 11.

A cerda in ad-
versar. Sac. ex
Niceph. & Ma-
lonii not ad Pa-
lleotum.

John 1:
Rom. 14.

First, We count the Papists faith or fiction to make no great amends for the credit of Christ, to paint him out with all the form and beauty they can in delineating his Body, Face, or Beard in an exact way, as they use to do. They may be Jewish and unbelievers about his spiritual beauty, notwithstanding they lay it on in fair limnings and colours to express to the eye a corporal beauty. Sometimes they strive to do Christ a curtesie, setting him out with a fair face, and long blackish hair, as if they directed their Painter by *Salomon*, *His head is as the most fine gold, his locks are bushy, and black as a Raven.* The face and head of Christ thus expressed; *Granatensis* and some popish Books of devotion have prefixed. Sometimes they are bold, from a fabulous description by *Lentulus*, a Roman president over the Jews, to shew his picture to the eye with hair of a Filberds colour, plain to the ears, but somewhat crisped beneath, with a seam in the middle of his hair on his head, divided after the manner of the *Nazarens*, a face without spot or wrinkle, and a forked beard, with eyes of a mixture blew and grey, which is skey-coloured. What needs all this? Christ will never thank vain souls for making him a beautiful Man, and not regarding him as a merciful Saviour. The pencil of Faith sets forth his beauty best, as *full of grace and truth*, and whose Kingdom is full of comeliest things, *righteousness, and peace, and joy in the Holy*

Holy Ghost. Christ may come to condemn many of these at the last day, that applauded the beauty of his face, but despised his Grace and Spirit, his blood and merit.

We have a sad sight of the naughtiness and wretched unbelief of many souls, that are called Christians, that look upon Christ with a Jewes eye, *see no form or comeliness in him.* It was bewailed before by the Prophet, it is for a lamentation in our daies, that as yet Christ, his Spirit, his Grace, his Gospel, his Kingdom, his Ordinances, Children, Waies, have not such beauty in them, as that they are desireable and delightful to us. Ah beloved, how do the things of Jesus Christ every day more and more fall out of the favour of the world, and like a withered Rose drop their leaves? *We labour for the meat that perisheth,* Chrsts bread of life is not sought after: Riches and comforts of the world are higher valued then the unsearchable riches of Christ: How common is it that men are ready to break their consciences and spoil their peace for the grace and favour of the world, while their is little comfort and comeliness imagined in a state of communion with Jesus Christ? Men are afraid, like *Rushs* Kinsman, to deal earnestly in the things of Christ, lest they should marr their earthly inheritance. We see there are many that dare not much to hear the word on week-day, lest they trade poorly whiles they trade with Christ. Is not this to say to the world, *full of grace are thy lips,* thou speakest more profit and advantage then the Gospel

Use. 2.

John 6. 27.

Isa. 55. 2.
Ephes. 3.

Ruth 4. 6.

Psal. 119. 72.

Psal. 84. 10.

Gospel of Christ? Where are the men? what are their names? how many are they that say, there is beauty and amiableness in the Ordinances of Christ more then in thousands of gold and silver? Tell us Brethren, is there any good remainders of the spirit of *David* with us, *To chuse to be door-keepers in the house of God, rather then to dwell in highly Tents of wickedness?*

The beauty of Christ in his Ordinances daily decay with us; the comforts and comeliness of union with Christ in our souls are not prized; the form and excellency of fellowship with Christ looks continually more and more like a vessel in which is no pleasure. The righteous are not looked at as more excellent then their neighbour; it is counted growth in grace to fall from the Ordinances, Christ is not now seen in his *fair white and red, the chiefest of ten thousand*, would God the things of Christ might have place above hundreds. There is much debate about admitting the Jews, with some conjectures there may in time be hopes of converting them. Alas, as the case now stands, what Arguments shall we use? They will be ready to say, If he be so glorious and gracious a Saviour, why is there a general sleighting of Christ in the Land? You tell us he has all *form and comeliness*, and yet your practises and carriage of departing from the waies of Christ evidence, as if this were your Faith, that there is nothing in *him that he should be desired*. How can you advise us Jews to imbrace him, who is not at all set by of you Christians, but

but your own vanities are cried up as more beautiful than his Truth and Doctrine? How great and grievous is the scab of English inconstancy about the things of Christ in reality and truth, as if we had inherited the *Egyptian* botch and itch?

Deut. 28. 27.

Two things shall here be put into this lamentable case.

1. Let us eye it as a sad thing, and much to be bewailed, that the lovers of Jesus Christ are grown very remiss generally, and indifferent about the Gospel, Ordinances, Faith and Truth of Jesus Christ, and most men sit down upon careless *Gallio's* cushion, resolved thus, all this heat of religion, Christ and his Ordinances, with the dissenting, dissected Opinionists falling into an hundred waies, is but a *λογομαχία*, no matter of wrong or wickedness, but a question of words and titles. We want eyes to look high to the gracious words and lips of the messengers of Christ; for eyes to see their feet beautiful, *that bring glad tidings* of the blessed beauty and bounty of of Christ, were heretofore to be found, but are not now.

Act. 18. 12, 13, 14, 15.

Isa. 52. 7.
Nabum 1. 15.
Rom. 10. 15.

2. May we not say this is so great an evil, as woe will be to them, whose very living and behavior hath a Jewish countenance? Christ seems to have no form or comeliness to them; the wrinkles of the old man are fairer to them than the beauty of the new man; they put disgrace upon their Saviour, they put deadly danger upon their souls. The Lord awaken every soul out of this

L

Jewish

Hag. 2.

Jewish sleep and slumber, that though Christ be the scorn of the Jews, yet he may be *the desire of all Nations*, and we may all rise as one man, to say and confess, and that really and operatively to all the things of Jesus Christ; this is the Gospel, the grace, the fellowship, the children of Jesus Christ, the business of Christ, in which our souls are well pleased. Take heed, O sinful people, lest if there be no beauty or comeliness in Christ, no delight in his waies, he come to this, that he himself, even Jesus Christ say quickly of us, there is no form, nor comeliness in this people, and *when I see them there is no beauty that I should desire them, they are as a smock in my nostrils all the day long, my soul hath no pleasure in you.*

Isa. 65.
Heb. 10.

Assure your selves the great cause why this Nation is thus stript of so much beauty she had formerly, is because Jesus Christ and the pure beauty of the Gospel are robbed much of their former lustre; And it may be certainly feared we shall not recover our beauty, till Jesus Christ appear more comely, and be more heartily set up amongst us.

Use 3.

Betimes get we all eye-salve from the Spirit of Faith to heal our eys, that we may see what many men have not seen, the undeniable and inestimable excellencie of Jesus Christ. 1. In a day of distress; 2. In a day of confusion; 3. In the day of death; 4. In the day of Judgment, all will be uncomely, and uncomfortable to us without Christ; and one promise of Christ laid hot to the

the heart, any sight of his allsufficient grace, any measure of his sweet peace, any language of love and life from his mouth will be more sweet and satisfying then all the earth, and make us lift up our heads with joy, when all evils are thronging to break the thread of our comforts and hopes.

V E R S. 3:

He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid, as it were, our faces from him, he was despised, and we esteemed him not.

AT Christ's arraignment, *Pilate* brought him out crown'd with thorns, whipt and scourg'd, in a mock-robe of purple upon him, and said to the Jews, *Behold the man.* And the Prophet here sets him forth in like manner clothed from top to toe with contempt, scorn misery, disrepute, all affronts, woes, wounds, with a--*Behold the man of sorrows and grief, the despised and rejected of men.* The low estate of Christ living, dying, is further laid forth in all his baseness, lowness, and bad usage by hands of the Jews.

This explains what was said above; *There is no comeliness or desirableness in him.* Hereupon he was despised and rejected of men, when they saw no carnal glory or worldly pomp accompany him,

Joh. 19 3, 4, 5.

ἐξεδραμενος,
καὶ ἐδραμενος
καὶ πόρ.
Symmach. apud
Drus. in Frag.
vet. Interpret.

which men use to be respected for. — *Rejected of men* is, *abjectus inter viros*, a Castaway or abject amongst men. The Vulgar Latine hath it, *Novissimus virorum*, the last of men. To the words strictly, it may be rendred *Cessatio virorum*, the ceasing of men; that is, one so low among men, as he seems to be lost out of the reckoning of men; beyond his misery, all the misery of man may cease to be named, he being the lowest of all. For his great abjection and misery, he seems almost to cease to be a man: He is come to the *minimum quod sit*, the lowest step of humane misery can be imagined.

Or, the *ceasing of men*, that is, he is so low and miserable, that men cease from him, abstain, look not after him, none cares for him, he ceaseth out of their thoughts, as *David* said, *None cared for my soul*.

A man of sorrows] It is a man full fraught with all kind of pains and sorrows; a man worne and spent with griefs and troubles. Thus *David*, *I am a worm, and no man*, under feet every one treads on me. A man full of talkativeness, is called *vir lingua*, a man of tongue: A cruel man is called, a man of bloods: An ingenious man is called, a man of wit: So here a sorrowful man is called, a man of sorrows. Ordinary it is with the Hebrews to put two Substantives together, one of them the Abstract for the Contrete, when the latter stands in room of an Adjective. *Acquainted with grief*; one that had tasted and knew all kind of griefs, experienced all sorrows; hunger, thirst, weariness,

Tarnov. in Jesu
saia cap 53.

ἄνθρωπος ἐν πένεσι
Symmach.

Psal 22.
Psal. 140. 12.
Psal 5. 7.
Ezr 18. 18.

Buxtorf. in
Thes. Grammat.
Hebr. de Syntax.
Nom. 2. lib. c. 3.

weariness, blows, scourges, whippings, nails, thorns; temptations, fears, horror in soul, cloudings of Gods face, all those he was in deep acquaintance with. Though some render the word grief, *disease*; yet we are not to think of diseases, as we call them, but all kinds of infirmities and grief.

We hid, as it were, our faces from him.] Punctually thus: He was, as it were, hiding his faces from him, or as the hiding of faces from him. And this may allow a threefold conception.

1. That Christ is said to hide his face from the peoples with this meaning; that he was in so low and contemptible estate, that he hid his own face, and was ashamed as it were to look up. But that cannot so well be thought on, because Christ is said not to hide his face from shame and spitting; *He endured the cross, and despised the shame.*

Isa. 50. 6.
Heb. 12.

2. Or secondly, Christ was such an one, as he was counted worthy to have his face hid and covered as a Leper; for the leprous were wont to cover their faces as not fit to be look'd on, and they that met them to cover their own eyes. Of this we shall see more in next verse.

Periphrasis
lepræ. Forer.
in lec.

3. Some take it of Gods hiding his face from his Son; thereupon the Jews hide their faces from him too, as one not worthy to be look'd upon by men, because he is judged by them one rejected of God. As the last words give the meaning, *We esteemed him not.* They that think meanly of others, will not look at them, that is, turn their faces from them and disregard them. *Were*

2 King. 3 14.

it not that I regard (said Elisha) the presence of Iehoshaphat King of Judah, I would not look toward thee, nor see thee: his words to King Jehoram. I take it meant in this last way, that the Jews as ashamed of Christ hid their faces from him, as thinking him neither worthy to be regarded by God or man.

We will transpose the first phrases, *He is despised and rejected of men*, to the last place, where there is again *hiding of face and disesteeming him*; and first take up these words, *He was a man of sorrows and acquainted with grief*. The Conclusion to be settled on, is this:

Doctr.

That Iesus Christ hath undergone all griefs and sorrows before us, and for us.

The Son of man was adjudged to be a man of all sorrows, for us men and women of all sins. The first man brought sin, and with it sorrow into the world: The Son of man became man to take away sin, by taking upon him our sorrows. *Adams* sin brought in sorrow; *Christ's* sorrow takes away sin. That Christ was a man of sorrows, take him in every part of his life, and it will be made good.

Gen. 3 16.

1. There is the sorrow of being born, not only for his Mother, according to the sentence, *I will greatly multiply thy sorrow, in sorrow shalt thou bring forth*: But there was also to the Child was born; for in the birth the Child hath also its part of pain and sorrow.

2. Was there not the grief and uncomfortable-ness of a Stable, the place of birth?

3. Was

3. Was there not the pain of Circumcision, that Christ must begin to shed his blood at eight days old?

4. The grief of flying into *Egypt*, and other pains in younger years Christ he might have, we know not of.

5. All along his life the pain and grief of working, whiles he abode with his supposed Father, and was subject to him.

6. He was acquainted with poverty more then birds and foxes, that had holes and nests. Which must needs be great suffering, not to have where to lay his head, inasmuch as he was the Lord of glory, and all the palaces of the earth were but a part of his mean footstool.

7. His hunger, his weariness was often upon him, such as that when he sate upon *Jacob's Well*. As to his passion, Bodily griefs of spitting, scourging, thorn-crowning, buffeting, bearing his Cross, wearied to faintness under the burden, weeping, sweating water and blood, watching all night in prayer, his binding with cords, acquainted with crucifying, and stretching his bones and body, boring with spear, fastening with nails; in all these he was a man of sorrows, and acquainted with grief indeed. [oh. 4.]

Yet the sorrows of his Body, were but the body of his sorrows; the sorrows of his Soul, were the very soul of his sorrows, and the seat of his horriblest griefs. There the blasphemy of men, subornings, contempt, hardness of heart, made him grieve and groan in heart. Was it not a great depressing

Joh. 8.

pressing of his soul, that he must be translated from place to place by the Devil? What a suffering was that to his soul, that his divine acts should be called Conjuring and dealing with the Devil? yea, that the Son of God should be called a Devil? What shall we say to his Agony, the great Eclipse of his Fathers countenance, the horrible apprehension of the cup of curses he was to drink of, having never sinned, nor offended his Father? His Cross pain- ing his body, was a feather-bed in comparison to the sense of divine wrath and curse upon his soul, which made him cry, *My God, my God, why hast thou forsaken me?*

Anima in A-
damo primò &
præcipue pecca-
vit; ergo anima
in Christi primò
& præcipue
pœnam peccato
debitam pati
debit.

Parker de de-
scens. lib. 3.
Bp. Andrews.

The known sorrows of Christ are more then can be conceived; but the unknown sorrows of Christ, descending to that bottom of curses were due to man, are far more, and the other small unto them. Which made the *Greeks* in their Liturgy and Prayers beg of God, that by Christs *ἀγνώστων πένθητων*, &c. by his unknown dolours and pas- sions, and for the merits of them, he would have mercy on them. Nor shall any tell the sorrows that Christ endured, better then they who shall in body and soul undergo eternal wrath, and that only when they are under it; And yet they shall but know the vengeance of God upon one; where- as that which Christ endured, was the ponderous burthen of Gods damning curse, that should by due have lain upon all Saints for ever, but for the intervention of his suretiship and satisfaction. This was it made Christ cry out, *My soul is heavy even unto death!* This was it made him say, *Father,*

if

if it be possible, let this cup pass from me! This pressed from him those *globos sanguinis*, those bloody lumps or buttons of blood in his sweat, as *Irenaeus* calls them.

Iren. lib. 3. c. 32.

It is now high time to affirm this, and take it for a most confirmed truth, that he was a full man of full sorrows; yet all this endured for our sakes, for our sins, in our stead. As it follows in the next Verse; *surely he hath borne our griefs*. He possessed them, but they were ours by first right, and should have been ours for ever by an eternal and perpetual possession of them. Christ hath redeemed us from the curse of the Law, being made a curse for us. He suffered not as the Debtor, but as the Surety, one that stood and fell for us, that by his being accursed we might be freed from the curse, and Divine justice might be satisfied for us. *Adam* and mankind sinned, and Christ's teeth were set on edge for it. He made him to be sin (yea, and sorrow) for us, who knew no sin, (and should have known no sorrow) that we might be freed from sin and sorrow, and made the righteousness of God in him.

Rom. 8 3.
Gal. 3 13.

2 Cor. 5 21.

Reason of this was, 1. The sentence was irrevocably gone from Gods mouth, that man sinning should die, that the wages of sin should be death. This must be endured by man, it must be undergone either by him, or by man for him; either by himself, or by a more sufficient one in his room, that Gods justice might be satisfied.

Reas. 1.

2. God before all times foreordained this great Surety and Sacrifice for Sinners, this Lamb to be offered for us.

1 Pet. 1.

M

3. Jesus

Psal. 40.

John 10. 15.

Use.

3. Jesus Christ was a voluntary Surety, and undergoer of all our sorrows: He gave himself to this heavy office of offering himself to be acquainted with grief and curse for us: He was eternally willing to be just in satisfying his Fathers justice, as God was eternally just in decreeing it: He was eternally willing to shew mercy thus to save lost mankind, as God was eternally merciful to purpose this way. *Lo, I come to do thy will, O God, &c. I lay down my life for the sheep.* He was free and voluntary in all that he did and suffered.

Here is the discovery of the great blindness of the Jews, who would take away this particular description of the sorrows and misery of Christ, would have some other to be the man of sorrows here, and that it is not meant of him. False interpretations and applyings of Scriptures, make false faiths; so doth their false interpreting here make a thick vail to cover their hearts to this day, that they cannot and will not see Jesus Christ to be the man of salvations, because he was a man of sorrows. Mis-led they are by two false Principles: First, by a false faith; secondly, by false interpretation and cleaving to the exposition of their Rabbins.

Buxtorf: Synag.
Jud cap. 36.
Menass Ben Isr
de resur. l. 3. c. 2.

1. For the first, they imagine that their *Messias*, when he comes, shall come with Kingly and royal shew and attendance, in no humble, despised and low manner; and therefore they cannot look at Jesus Christ as the promised Saviour, because at his first coming he was a man of sorrows. They tell of ten famous mi-acles shall be before his coming,

coming, which will easily discover him, and great and glorious things to go along with his appearance. Ours, they say, is not the true Messias, because he came not mightily riding on the clouds of Heaven, as *Daniel* foretold he should.

Dan. 7.

Ans: 1.

But to that we answer, That Christ has a double coming, either his first coming in the flesh, to bear our sorrows, and our sins; or his second coming in glory to judge all flesh, to which may be referred his being at his Fathers right hand since his Resurrection above clouds and Skie to rule his Church, and act for preserving of his, all for the good of his people, and terrible subduing the enemies in some particular judgements. His first coming is in the clouds of the earth, in darkness, humility, baseness; his second coming shall be in the clouds of Heaven, in brightness and majesty, to pass judgement on all mankind. *Daniel* speaks not of his first coming, but he has a vision of the Lords appearance with Thrones and Judgement, and opening of books, as he shall appear at last day.

Our Saviour took the thoughts of the Disciples off from this Jewish vanity, not to dream of any worldly state, or to look for great places in his Court, but told them, *My Kingdom is not of this world*. Here is the Jews first mistake, or error persona. They think to find their Saviour a glorious personage, and hence will not own Christ, because of his sorrows: This is folly, the spiritual joy and glory of his first coming they turn into carnal and worldly joy and glory.

M 2

And

And then the eternal brightness of Christs second coming they look at as if it should be here, not minding his humiliation and cross, which must go before that brightness and majesty.

Their second false way to delude their souls, and elude the truth of this Scripture, is a false applying of this great truth of Esays. For they say, that this *man of sorrows and acquainted with grief*, is the Jew and people of Jews, suffering all kind of sorrows and baseness in their banishment under Turks and Christians, where every one hides their faces from them: or what they were to suffer under the *Chaldeans*, as if the Prophet prophesied here of the Jews, and not of Jesus his sufferings by the Jews, as their Rabbins *Salomon* and *David* would have it. Is not this to wink with their eyes, and make gross their hearts, lest they should see, understand and be converted? Better and more holily might the Jews gather, this Chapter speaks of none that was the man of sorrows, but the Jesus of the Christians: this would be to the glory of God, credit of Christ, more to their hopeful awakening out of their cursed sleep, to conclude thus: We are indeed in great and long sorrows, and sad sufferings, of which we see no end, but it is because we brought all those sorrows and sad sufferings upon Christ, his blood and passion doth now pursue us and dog us at the heels. We are verily guilty concerning Jesus Christ, in that we saw (our Ancestors) and caused the anguish of his soul, when he besought us, and we would not hear,

*Mornens in lib
de re. it. Christ.
Relig. cap. 30.
R. Sal.
R. Dav. Kinchi*

Gen. 42. 21.

hear, therefore is this distress come upon us, as sometimes *Jacobs* sons excused themselves concerning selling of *Joseph*: We are acquainted with grief, because we brought Jesus into acquaintance with all griefs and troubles. Every one hides their faces from us, because we hide our faces from him; and all sufferings are nothing else, but the blood of that Righteous one overtaking our unrighteous souls.

1. For to say the sufferings of this Chapter are the Jews sufferings, is absurd. The sufferings here are to redeem, and ransom, they are for the sins of others. But the Jews sufferings are for their own sins, but yet shall neither redeem or ransom themselves or others.

2. Sufferings of Jews were deserved, and yet unwilling sufferings; Christ sorrows were undeserved sorrows on his part, and yet we see them to be willingly and voluntarily undergone.

3. Besides New Testament, writ by the inspired servants of Christ, applying this Chapter wholly to Christ; we have divers of the Jews old and own Writers convinced of this truth, that they must needs make this prophecy in this Chapter to belong to the Messias, *Jonathan, Moses, Hadarson, &c.*

When we are past the Jews, we meet with the Socinian; for this truth, and this chapter, is like Christ, crucified betwixt two Theeves, the Jew on the one hand, and the Socinian on the other. This latter confesses this, that Christ the Saviour was a
man

Acts 3.
John 12.
1 Pet. 2.
Porch. viii.
cont. Hebr. p. 1.
c. 16. A converted Jew in
Sepher. Emanas.
cap. 5.

Use. 2.

man of sorrows, but he will make these sorrows to be nothing as to our redemption, or to be for satisfaction for our sins. What a blind ingratitude of a wretched soul is this, that looks dully upon the sufferings of Christ, as all indured for himself, and nothing for us, not at all to redeem our souls, or satisfy for our sins. They are an horrible example of Judicial blindness, that make Christs griefs and sorrows onely an example for all patient souls, or for provident souls, to be willing to suffer some evils to avoid others. If we ask, Did Jesus Christ offer up himself to indure all sorrows for us? They say no, His Father had decreed he should indure those without any respect to redeeming of us, as the High Priest under the Law offered for himself. If we ask, did not Jesus Christ merit by his sufferings for us, a freedom from sin and death? They say no, Christ suffered; that by his sufferings he might free himself afterwards from all sufferings, pains, sorrows and death by his Resurrection and Ascension into Heaven. Nay, *Socinus* is not afraid to say, That Christ is said by the Authour of the Epistle to the *Hebrews* to offer himself for his own sins, which are, as he saith, afflictions, which are tropically, and by a Metonymie called sins by the *Hebrews*, as being the punishments of sins. And he brags that he himself was one of the first that ever found out this, that Christ should offer himself up to death to free himself from infirmity, patibility, and mortality. Who ever were with him in this invention, it is an invention of a
vanity

*Seipsum semel
offerendo, ab ea
infirmis pro
qua obtulit in
perpetuum libe-
ratus est. Socin.
de servat.
Hebr. 7.27.
Huic idem ipse
Author (viz.
scriptor Epistola
ad Hebr.) non
veritus est ob-
scure dicere,
Christum pro su-
is peccatis obtu-
lisse. Socin. lib.
2. part. 2. c. 22.
de servat.*

vanity and a lye, that Christ was a man of sorrows, to free himself from sorrows. Our Prophet tels us shortly and soundly, yea, and unquestionably; but for Satan and *Socinus*, Surely, *he hath borne our griefs, and carried our sorrows.*

We have found forth the mother and grand womb, that brings forth all the sorrows in the world, sorrows in the body, in the soul, sorrows on earth, and endless sorrows in Hell, it is sin, and sin onely. He had no sin of his own, no sorrow of his own, they were our sins that brought him these sorrows. As a rich man, that has enough to maintain him in a free and ample living, may come to live and die a miserable prisoner, being a great Surety for poor and many indigent debtors: So became Jesus Christ, who was the glorious Heir of Heaven and Earth, poor, miserable, sorrowful, accursed for us wretched debtors, taking upon him that great suretiship to satisfie for our sins. Nothing but the wrath of God could make him a man of sorrows, nothing but our sins could bring him under this wrath of God. All the pains and sorrows in the world come out of the womb of our sins. Let us not think it strange there are sorrows in the Body, Soul, Family, Estate, Streets, Towns, Cities, Commonwealths, Kingdoms, the whole World, doth not the whole world lie in wickedness? If the rich Surety suffer, may not the beggerly debtor fear? May not the principal look for imprisonment? O that we could play the holy Heralds, as we ought, in all our

Use 3.

1 John 5.

Lam. 3. 39.

our sorrows and grievances, derive their pedigree presently by repentance, and pitching upon our sins, as the cause of all, say, *For the iniquity of Jacob is all this. Wherefore doth living man complain, a man for the punishment of his sins?* This consideration would set us on to repentance and patience, and an holy commutation by faith, flying to Jesus Christ, &c.

Use 4:

Our comfortable way in sorrows and acquaintance with griefs is, to apply our selves to Jesus Christ.

1. Seek if our sorrow be like Christs sorrow, and find out our particular, and see some similitude betwixt Christ and us.

2. See how as Christ the Head, so a member of Christ may be holy and good, and yet full of many afflictions and grievances.

3. Know then that all evils may by him be sanctified to us, and they cannot swallow us up, because they are all dedicated in him unto Gods glory, mitigated, merited eternal deliverance from them, and he can give us his spirit to make them all work for our good.

4. Reckon his was maledictory, expiatory, satisfactory, ours onely paternal afflictions, castigatory, purgatory, probatory. He hath delivered us from the curse of evils, not from the pain of them: Wicked men have no surety being unbelievers, and therefore they must be in an eternal estate of satisfying. Marvellous comfort may redound from this, that Christ was a man of sorrows, it was to acquaint us with everlasting consolations, and

and good hopes through the grace and merit of his sufferings, they all are ours for comfort and advantage.

We hid our faces, as it were, from him; he was despised, and we esteemed him not.] The Conclusion is this :

Isa. 53. 3.

Jesus Christ was so despised on earth, as all faces of favour were hid from him.

Dott.

The world so looked at Christ, as he was not counted worthy of a good look. He, by whose countenance we are blessed, was not counted worthy of a good countenance. Now this must not be taken, as if none did esteem and look well upon Christ; for we read that divers believed in him and received him, as the Disciples, *Nicodemus, Joseph of Arimathea*, the Centurion, *John Baptist, Zachaeus*, the *Maries*, and some devout women; the cured of sicknesses, raised from death, dispossessed of Devils, and those that said, *He hath done all things; Never man spake like this man.* But it is meant of the greatest part of the Jews, of whom few in comparison did shew a favorable face to him; none of any note or account did respect him, according to their own verdict.

Joh. 7. 48.

Look at persons, you shall find him despised of all sorts : His kindred hid their faces, and looked upon him as one sometime out of his wits, at least they said so. Jews hide their faces from his Kingly power, and call him the Carpenter : They hide their faces from his Holiness, saying he was a Malefactor, a friend of Publicans and Sinners; from

Mar. 3.

N

his

Mat. 27. 39.
4.

his Divine power, saying he blasphemeth, because he called himself the Son of God. There was no face of pitty almost shewed to him in all his bitter sufferings; there was no face of scorn or reproach hid from him: They that passed by (when he was on the Cross) reviled him, wagging their heads saying, *If thou be, if thou be the Son of God, &c.* Nay, which was the miserablest of all other, he was under the horrible woe of his Fathers wrath and hiding of his face, so as he cryed out, *My God, my God, &c.*

Quest.

Here ariseth that *questio scopulosissima*, a question of great difficulty; How and why God should hide his face from his Son, seeing his Father could not but love him always? When he cryed out that he was forsaken, did he cease to be God, or to be in God?

Ans.

We have the answer, That God did not hide his face from him as he was his Son, but as he was our Sponsor and Surety in the room of Sinners; He did not hide his face from Christ as Man, but from Christ as Mediator. Besides, it was not the Godheads forsaking of Christ according to essence, but according to sense. It was not a total, absolute and final forsaking, but only partial for a while, and for a short time. The union with God was never dissolved; He was one with God, even when he cryed out so; only it was the Lords pleasure, that the Godhead keeping the union, should notwithstanding withdraw some comfort and vision. Therefore some call this cessation of the comforts of the Godhead, the sweet sleep of the

Desitio & cessatio influxus ad consolationem.
Voetius.

Non solvit unionem, sed subtrahit visionem.
Leo.

the Divinity, as in which the Godhead held in its comforts from the Manhood of Christ, as he was our Surety and Sacrifice. Others call this a kind of sequestration of the delight of the eternal Divinity, or the Divinities absenting it self from the passion in some effects, secretly supporting, but not so apparently comforting. All which must be understood of some Consolatory effects of the Godhead held and kept in, but not of any dissolution of the union. As we see *Joseph* kept in his heart and countenance from discovery of sweet affection to his brethren for a while, though *Joseph* was a kind brother still, and they were his dearly beloved and pittied, only he kept his love in for a season under disappearances. So was the heart of God, as always, so even then unto Christ, but God held in the manifestations of his delight, Christ being now paying the debt of Sinners, and knowing he was undergoing their due wrath and curse.

*Passio Christi
fuit dulcis Di-
vinitatis so-
mmu. Aug.*

*Park. de de-
scens. Christi,
lib. 3. sect. 122.*

The inferences should bring us to admire the profound mysterie of Mercy and Justice, of wisdom and counsel to so bring it about, that the Son of God should be a Son of sorrows, and yet God the Fountain of joys to sinners at same time, yet repleat with all perfections of the Godhead. How unsearchable are the mysteries of Judgment and Mercy, and past conceiving!

Use.

2. It would infer the wonderful spectacle of his low humiliation for sinners, to make them highly thankful, that the Son of God should be cast into such a deluge of sorrows for sinful man, to whom

eternal anguish and everlasting sorrows were due.

3. It shews us the horrible nature of sin, the infiniteness of Gods justice, that we should hate the one, and deeply dread the other.

4. Comfort wonderfully flows to all Believers,
1. That Christ's were meritorious sorrows to free us from coming into such a state of Judgment.

2. To assure us that all our sorrows are but castigatory, his were fully expiatory. No Purgatory-sorrows, no Hell-sorrows need a Believer fear or trouble himself withall. 3. We may gather joy to our hearts and souls under the strongest grievances, sufferings, anguishes; that yet we may be dear in Gods heart, though he hide his face; though all the countenances of the world be changed into strangeness, yet we may be the beloved children of God. The hidings of Gods face are but for a while; the Sun of Righteousness will come again from under the clouds, and we may cry, *My God, my God*, believingly; and resolve, *I will wait upon the Lord that hideth his face from the house of Jacob, and will look for him*. He cannot hide his face so strongly and earnestly from any, as he hath done from Christ.

Isa. 8. 17.

VERS.

V E R S. 4.

Surely he hath borne our griefs and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted. Isa. 53. 4.

Here is the true cause of all Christ endured; it was for us, and in our stead. If any would ask, which is the notablest Verse in all this Chapter? which is the substance and abridgment of all the Gospel? which is the Summary of the Faith of whole Christianity? I should point to this Verse. What a precious Stone is in a Ring; what the Heart in a living Creature; what the Foundation in a Building; what the Sun in the World, that is this Sentence of the Prophet, the most eminent comfortable piece of all, comprising the whole mysterie of the Redemption of Man by Jesus Christ both God and Man. Here are in this short compass of words,

1. The person of our Redeemer Jesus Christ, both God and Man; [*He.*]

2. Here are his great sufferings in life and death, *He bore sorrows and griefs.*

3. Here is the meritorious cause why Christ suffered so much, not for himself, but for us; they were our sorrows, our griefs.

4. Here is the completing the work of our Redemption; *He bore, He carried.* He hath borne, and borne away our sins from us, and for us: He hath carried, and carried away, and quite taken
our

our sins from us, and so freed us from the punishment of sin.

5. Here is the sad and bad requital he found from sinners, and the Jews; they looked at his sufferings as his own, they esteemed not his inestimable passion and compassion; they looked at him as a Malefactor, as justly cursed, but removing no curse from unjust sinners: *Yet we did esteem him stricken, smitten of God, and afflicted.*

The cleer explication of these words is very needful, for the confirming and cleering of the doctrine of Faith, and for the shunning and breaking in pieces those nets and snares of deceit, which Satan and wicked men have made about this, to catch and beguile souls.

*Sane, Castel.
Juramentum est
Verè. Scultet.
in loc.
Certè, Clopen-
burgius.
Tarnov. in Isa
cap. 53.
Exod. 2. 14.
Isa. 45. 15.*

Surely, he hath borne] Blessed be God for this one word! it is worth all the World besides, yea and better too. It is sure that all the sufferings of Christ were ours, the fruit of our sins, and to deliver us from sins. God doth not by his Prophet pronounce it simply, but earnestly and asseveringly, [*Surely, or Verily,*] and Gods *Verities* are above all the Worlds oaths. It is with an oath, saith *Scultetus*. *Junius* hath it, so *Munster* and *Musculus*; *Notwithstanding this, he hath borne our griefs, &c.* making it an adversative particle only. But some much earnest are against that, as making the Prophet here speak very earnestly. So the word is used elsewhere; *Surely the Lord is in this place, &c.* Gen. 28. 16. *Moses feared and said, Surely this thing is known. Verily thou art a God that*

that hidest thy self. As if the Prophet said; If Christ shall be thus deformed, defaced, and dashed into misery, surely enough it is not for himself, they are of a certainty our sins he bears: Verily they are our iniquities, and borne by him in our room; our evil deserts bring him thus low.

Hath borne, hath carried.] These two phrases would well be eyed; for some would bear and carry away the work of our Redemption, with these words of *bearing* and *carrying*, straitning them in their sense, and wrong understanding them. This of bearing and carrying is so plain, as needs no explication, but that Satan and *Socinus* cannot bear or endure these words without cavilling and malice. Bearing and carrying, signifie the taking and lifting up of a burthen, the sustaining and enduring it upon one as an heavy thing. Thus Christ took up our sins as our Surety, laid them upon himself, underwent the wrath, curse and punishment due to them. Here the Enemy of Grace would be ungraciously witty and learned, saying, It is true, Christ bore and carried our sins; that is, he bore them and carried them away, or took away our sins: But he writes, It is not meant that he suffered for our sins, and that they were imputed to him. To this purpose he brings the word so used in *Exodus*; *Forgiving iniquity, &c.* It is in the very force of the word, *taking away iniquity, &c.* He saith, and he saith truly, it is sometimes *taking away*, as well as *bearing*. But *interdum* or *aliquando* is not *semper*; and it is as true, that it is, as here, so oftentimes used for bearing,

Socin. de Ser.
var. cap. 4.

Exod. 347.

Zuñbert. cont.
Socin. l. 2. c. 4.

NWJ tulit, at-
tulit, abstulit.

There is
Christ's pertulit
and abstulit;
but his pertulit
is before his
abstulit.

Grot. defens.
fr. Cath. de
satisfact.
Levit. 5. 1.

Lev. 20. 17.

bearing, or carrying upon one. Besides, there is difference betwixt *Jehovah's* taking or bearing away of sin, and *Jesus* his bearing. If *Jehovah* be said to bear or take away sin, that is another way than *Jesus* his bearing of sins. *Jesus* bears sins, as he is wounded, is crucified, dies, is made a curse by the bearing them; but *Jehovah* bears them away by forgiving, without any pain, passion, or suffering of his, he being impassible. Therefore the word of *bearing* is to be considered according to the matter and person to which it is applied: But here it is applied to a suffering person, and so it is of bearing upon him as a burthen, rather than alone of bearing away. We grant, that Christ, in bearing our sins, hath borne them away; but it must be withall granted, that he who bears a thing away, first bears it, before he can be said to bear it away. He is the Lamb of God indeed, that takes away the sins of the world; but he first takes our sins upon him, and undergoes the curse, and by the merit of his suffering he takes away both sin and curie. It is the ordinary manner of phrasing it in the Hebrew tongue, when there is speaking of enduring of punishment, it is named the bearing of iniquity, that is, the guilt, and sorrow or punishment due to that guilt. *He shall bear his iniquity, that hears the voice of swearing, and utters it not.* Bearing iniquity, there, is bearing the punishment; such an one is guilty, and subject to Divine punishment. *He that uncovers his sisters nakedness, shall bear his iniquity;* that is, shall be punished as is due to that iniquity. So in the

New

New Testament, *He that troubleth you shall bear his judgement.*

Our griefs, and our sorrows, that is, the punishment of our sins, which were due unto them, which we in our own persons should have sustained and undergone, but that Christ as our surety, the surety of a better covenant, took our sins and sorrows upon him, and as a Sponser in our room, had our iniquities imputed unto him, and our penalties imposed upon him, which he induring and going through, his merits and sufferings are made ours for our Justification and Reconciliation to remove all wrath and curse from us. That place is applied to this in *Matthew*, of Christs healing all infirmities and diseases, *that it might be fulfilled which was spoken by Isaiah in this place, himself took our infirmities, and bore our sicknesses*; as if Christ were sick and diseased in our stead, and that were all meant here; But herein the application is wrong and short, for Christ was never sick or diseased, no Scripture affirms that he was so.

Heb. 7. 2.

Matth. 8. 17.

His bearing our sicknesses and infirmities, as in *Matthew*, is his curing them, and taking them away, and for proper bearing of them, it was in the causes of them, our sins, from which sicknesses arise. And yet he had much trouble about sicknesses, for he took great pains, to go about and travel to heal them, and *he was touched with our infirmities*, by great sympathy and compassion about them, and thus with labour and compassion about them, he may be said to bear our sicknesses. The very healing of diseases, being burthenous to

Heb. 4. 15.

strive with throngs of people to travel about to do it, and to be pressed with much fellow-feeling, will amount to this, that he bare our sicknesses, it was a burden and weight upon him to do it. But to think this is all intended, is with *Socrinus* to handle the scales and ballance deceitfully; for the causes of sicknesses which Christ bore, were more then all sicknesses in the world, sins and the guilt of them, which are especially intended in this Scripture.

Yet we did esteem him, &c.] Here follows the uncomfortable and scandalous interpretation, that the unbelieving Jews made of this comfortable work of our redemption, by these bitter sufferings of Christ. It should have been thus interpreted, if true faith and love to Christ had been the Interpreter: When Christ endured all this for us, we esteemed our selves deadly sinners, and Jesus Christ to be an infinitely loving Saviour, and the very treasury of unspeakable kindness, that would be thus stricken, smitten, and afflicted, that sinners might be spared for ever, and eternally saved. But blindness and unbelief in the Jews saw and confessed no such thing, but quite contrary.

Yet] that is, notwithstanding all this love and grace of Christ to lost sinners, we esteemed Christ to suffer as the greatest sinner.

We did esteem him stricken, &c.] Before we heard they esteemed him not; here we find they esteemed him, but it is worse then their not esteeming him. A bad esteem, is worse then no esteem, for they esteemed him as a notorious and

and marked sinner, whom the wrath of God had marked out by strange punishments, and cast his notable vengeance upon more then upon others, as a notorious one.

We esteemed him **I** *We*, that is, our unbelieving people of the Jews. A good man may speak in the first person of the faults and wickedness of his Nation, though he himself be not guilty of it, and yet may say *we*. As a man may say of England at this day, we are an adulterous and apostate Generation, that are weary of the Gospel, and yet that man who says so, may be a faithful servant of God, and free from the great wickedness which is spoken of under the word *we*. So was *Isaiah*, he a believer complaining of the unbelief of the Jews, in which he was no partaker, but a sorrowful complainer, though he say *we*. For the word *we* notes what was the common and most general sin spread over all the Nation.

Stricken **I** *Hierom*, and so the vulgar Latin, for *Stricken*, renders it, *we esteemed him as a Lepor*, or as one stricken with leprosie: The word signifies one touched, whom God hath touched; But it is meant one of Gods grievous and deep touches, as a touch with the plague of leprosie. Satan had God touch *Jobs* bone and flesh, he meant a sore touch, that should reach with a plague of botches and putrifying scabs to his bones. Gods grievous plagues are called touching, *Job 19. 21*. *Job* saith, have pity upon me, O my friends, for the hand of God hath touched me; that is, hath grievously and fearfully scourged and plagued me.

Hieronym. in
Isa 53.

Job 2. 5.
ἐν αὐτῷ ὄντα,
ἐν πνεύματι. Sy-
mach. Aquila.
pud Drusium in
Fragm. in
hunc Isa. loc.

Leprosie and plague were accounted to come from God as the immediate cause, and so were called *Plaga*, the Plague, or strokes of his head. This is not to be taken, as if the Jews did verily believe Christ was smitten as a Leper, for then they would never have come near him, but thus it is to be thought on, that they looked as strangely at him in his sorrows and sufferings, as one strangely plagued of God for his own sins, and as they used lepers, so many of them used him.

1. They hid their faces from lepers, so they hid their faces from Christ.

2. Lepers were accounted very unclean; they look upon Christ, when they look upon him and account him as an unclean and wretched creature.

3. Leprosie was counted a great token of Gods wrath; so they thought Christ in all his sufferings to be deservedly under the wrath of God for his own sins and wickedness, and suffering worse then others, because they judged he had sinned more then others.

Mathe elohim
umeanne.

Andr. in De-
sens. Concil.

Incident. lib 4

A Lap. Com.

in Lia. cap. 53.

Ternqv. in loc.

Smitten of God] *percussum Dei*, seu à Deo.

Some Jews by an happy occasion mistaking these words, and reading them ungramatically, *percussum Deum & humiliatum*, that God was smitten and afflicted, were taken and converted by this mistake to the Christian faith, presently beleevving that Christ was God and wounded for sinners, and the sufferings of him meant in this place. It is true, he was God, but that is not so plainly affirmed

affirmed here, but that he was smitten of God. He was smitten indeed unto death.

one afflicted] that is, so afflicted, as destitute of help, for that is the signification of the word. They judged one so humbled and extraordinarily afflicted must needs be some vile person, whom God would not look at, or help; To that purpose they mocked him on the cross, *he trusted in God let him deliver him, &c.* From the word, *Surely he hath born our griefs, &c.* our Conclusion is thus,

It is to be held as a sure and certain truth by all believers, that Iesus Christ suffered for us, and bore our sins and sorrows.

Doctr.

The Doctrine of our redemption by Christs death is to be believed, surely & soundly as our life. Peter speaking of the Prophets saith, *We have a more sure word of prophesie:* So is this a sure word of the Prophets, that Christ bore our sorrows; This is a sure word of the Apostles, that *Christ was delivered to death for our sins, and rose again for our justification.* All the sorrows of Christ in his life and death, were our sorrows in the cause, *sin*; and our sorrows in the remedy, merit and satisfaction, the purchase of life and salvation. *He gave himself for us, that he might redeem us from all iniquity.* It was a free gift, he gave himself: It was for us, not for himself; it was to be a surety for us, and satisfie in our stead; the benefit redounding, *that he might redeem us,* he had nothing of his own to pay a ransom for.

What

1 Pet. 1.

Rom. 4. 25.

Tit. 2.

Gal. 3. 13.

What he redeemed us from, it was from all iniquity; sin in the guilt, and what was due to that guilt, wrath, and curse of God. Damnation and curse is the natural and legal fruit of our iniquities. Nothing was found in him to suffer and satisfy for: *He that knew no sin of his own, was made sin for us, &c.* Take that place full of curse and blessing: *Christ redeemed us from the curse of the Law, &c.* Here the matter is clear enough; for the person redeeming, it was Christ. For the persons redeemed, us. believers. For the manner of redemption, by being made a curse for us. So that the most Blessed was accursed, that the accursed might be blessed, and by a great mystery, and probleme of faith, Cursedness travels and is delivered of a birth, and the name of the child is Blessedness. Our state was a state of condemnation, Christ underwent it for us, and out of his condemnation arises our salvation; his sorrows are the parents of our joy.

Reasons, why this is to be held as a most sure truth,

Gen. 3. 15.

1. Because we are every way unsure of salvation, if this be not our sure way: If we have not this way, we have lost all waies, for *Christ is the way*. Presently after the fall, we are told of this, *The seed of the woman shall brise the serpents head*. Under the Law we are directed to Christ, and to his sufferings for us, in killing of Lambs for sacrifice, in the Brazen Serpent. The Prophets at large speak of this, that he should be *the Lord our righteousness*: *To us a child is born, to us a Son*

Jerem 23.
Isa. 9.

is given: And some would be ingenious to bring those words to the very Cross, *The government shall be upon his shoulders*, making it to be meant of Christ bearing the cross, and the cross bearing Christ. But our redemption needs not strained Allegories. We owed the Lord a death; *In the day thou eatest thou shalt die.* God is a severe and just Creditor; the death and debt was an everlasting death, the sorrows everlasting sorrows to be undergone. Man could not undergo and live. Then God sent his Son, who could both undergo, and overgo it; Christ answers with as good as [I can and will:] *Lo, I come to do thy will, O God, thy work O man.* If Christ have not done it, we are not sure of any word, that promises any other to do it. *There is no name under heaven, no nor in heaven but his whereby we can be saved.*

2. We must hold this sure, or else all this sad story of Christs death and sufferings was in vain. If he died not for this purpose, he died for no purpose that we know; nay then all the Scripture is in vain, which is but summarily the finger of the wisdom of God, pointing us to salvation by the Son of God, with the Baptists language, *Behold the Lamb of God that takes away the sins of the world.* Let us enquire, First, Christ suffered not for himself; Righteousness and perfect holiness is in no direct line of the kindred of sorrows and sufferings. He knew no sin, he gave himself a ransom for sinners; it was not for the standing good Angels, they sinned not; It was not for the

*Quis omnino
regum in signe
prolatum s. a
humero pra-
fert, &c. Tert
cont. Judæ 11.*

Psal. 40.

Acts 4.

John 1.

1 Tim. 1. 15.

Luke 24.

Use.

the false evil Angels, they sinned without a Temp-
 ter, they perish without a Saviour. *He took not
 the nature of Angels*, to shew that he came not to
 redeem the Angelick nature; it remains without
 controversie *God manifested in the flesh* of man,
 came to redeem man; all his sorrows were our
 sorrows, and indured by him, were for this end,
 to make satisfaction for our sins. Our debt
 was by the tree, this second *Adam* satisfies
 upon the tree, to shew that he came to pay the
 debts of the first *Adam*. If it were not thus, how
 could those words of the Holy Ghost be a *faithful
 saying, and worthy of all acceptation, that Iesus
 Christ came into the world to save sinners*. If he
 did not we were yet in our sins, and must of
 Christians turn Jews, and be yet in a miserable
 and hopeless expectance of a Savior, that shal come
 to save us we know not when, and we know not
 why or how. Then we might say with the two
 Disciples suspended twixt hope and fear. *We
 trusted that it had been he, that should have re-
 deemed Israel*. We have no ground left to stand
 on for salvation, if this be not sure, but sink under
 us. God has sent his Son, his Son died, he dy-
 ed for some. *Deus & natura nihil faciunt frustra*.
 Whether Gods counsel and purpose should tend
 we know not in sending Christ, if it were not to
 seek and save man that was lost.

The waies of this Doctrines usefulness will be
 to cleave to the Spirit of truth, in asserting these
 sufferings of Christ to be for us, and in our stead
 to perfect our redemption and remove our curse,
 and

and to reject all the injections of the spirits of error, the Socinians and the Papists, who go about to hinder the brightness and fulness of the satisfaction of Christ. The Socinian would wholly take it away, and make Christ to be stricken and smitten *nostri bono*, but not *nostri loco*, for our good, but not in our room, to satisfy divine Justice for us. Which is to order Christ to stand in the rank of suffering Saints, as if they were our sorrows onely to comfort us, that others have borne sorrows before us; hath taught us by his example, how with faith and patience to walk with our burden, and glorifie God in a day of affliction. This keeps the debt unpaid, souls unredeemed, and a Surety for us not to be named. A device of Satans to make the whole Gospel a blot, and whole mankind to lie in its misery, and to know nothing of such a purpose of God, as the salvation of man by faith in Christ the Redeemer, that nothing shall be thought of Christs sorrows as satisfactory, but onely to make him a chief Scholar in the School of patient Saints, whose afflictions have been admirably exemplary. Away with such weak thoughts of Christs strong passions, which leave us weak consolations, and strong fears that we must satisfy God our selves either in this life, or in the life to come; and *all the sufferings of this life are not worthy of the least glory that shall be revealed.* Here is enough in this Chapter to refute that in several clear passages: And in the life to come, it being an infinite justice that is to be satisfied, they will be infi-

nite and everlasting sorrows, that must be endured.

Use 2.

Aquin. Durand.

2. The doctrine of Papists will be short and shallow, who dispute degrees of comparison betwixt the sorrows and sufferings of Christ and other Martyrs, whether others indured not for exquisiteness of pains and tortures as much as he, as *Laurence, Vincentino* and others. An unschool-like point to dispute, and not fit to be thought on by Christians, who know well enough in this, that there were no sorrows like Christs sorrows, and that the wrath of God for the sin of man that laid upon Christ, must needs be sorer then all afflictions and sore trials, in which the ingredients were but Gods fatherly love and anger, without respect to satisfie for any sins of a single man, much less of the world. And then again they go about to breed sorrow to Christ, if it were possible, in affirming the sorrows of Christ delivered us from eternal punishment, but we our selves must with sorrows and penance satisfie to remove temporal punishments and wrath. As if the Son of God at the end of all his sorrows and sufferings for sinners, must write an imperfect Book of his satisfactions, with a *desunt nonnulla*: I have done something, paid some of the debt, and man must do the rest. How derogatory is this to the person of the Son of God, that he should have named the satisfactions, additions, supererogations, indulgences of sinners, as if he and his sorrows were arrows shot short of the mark of full satisfaction, and plenary remission.

Larga Dei bonitas veniam non dimidiabit. Aut nihil, aut totum, te lachrymante, dabit verus distichon ab antiquo in Ecclesia receptum.

3. By

3. By this doctrine we are confirmed in the comfort of eternal redemption and reconciliation wrought for us.

Use 3.

First, Comforts in our afflictions we have, that all our sorrows are not laid upon us by God as a Judge but as a Father, Christ has born for us the cursing sorrows.

Secondly, In afflictions and sorrows read a lecture of comfort, the Lords bringing you to conformity with his Son Jesus Christ, who was the great vessel of our griefs, and bore the better part of our sorrows, hath left the easie part to us.

Thirdly, Hold fast against Satan, when he would make all troubles Letters Pattents of Gods wrath, that Christ hath born that for you.

Fourthly, Exercise faith upon Christs full payment for all judgement, was due to you in life, death, or after death, even vengeance to come is removed.

Fifthly, Fly to Christ in all your sorrows, who knows how to comfort you with the comforts wherewith he he was comforted, and is a fellow-feeling High Priest.

4. Be very thankful to God for Christs sorrows and burdens, which makes our heavist yoke easie, and burden light.

5. Stedfastly hold, strongly study the sorrows and sufferings of Christ, the ground of them, the end of them.

First, To challenge your interest in God,

as a God satisfied and reconciled.

2 Secondly, To live upon your portion and Christs purchase of peace.

3 Thirdly, To answer all temptations of Satan.

4 Fourthly, to keep firm in the faith and doctrine of Christ and Gospel, against all the regiment of the Spirit of errors, that would darken this glorious truth, and spoil all your Gospel knowledge, if you be drawn from firmness in this.

Yet we did esteem him stricken, smitten of God and afflicted.

Doct.

The point is this: *It is a Jewish and wicked censure, from greatness of afflictions, to argue the greatest sinners.*

Luk. 13. 2, 3.

Acts 28.

The blind and wicked world are ready to condemn Gods children when they are under Gods rods. It was baseness in the Jews, it was cruelty in them to the *Galileans*: Suppose ye those *Galileans* were sinners above all the *Galileans*, because they suffered such things? I tell you nay, &c. It was barbarousness in the Barbarians to judge *Paul* some murdherer, because the Viper fastned on his hand.

Reas. 1.

1. All things fall alike in these kind of dispensations to all men, neither love nor hatred can certainly be concluded by them.

Maimonides.

Ier. 12. 7.

Psa. 89. 31, 32,

33, 34.

2. The very Jews hold, there are *castigationes amoris*, and God may severely chasten the dearly beloved of his soul, and yet not take away his loving kindness from him.

This

This explodes that brutish and base disposition of the World; that if they never knew evil by a man before, yet when he is under great and strange afflictions, they go about to vex him worse then God vexes him, by making him an hypocrite and notorious wicked one, because such weight of troubles lies upon him. This is to justify the Jews in their abhorrencie of Christ for his great sufferings; this is to add affliction to affliction, and to condemn the generation of the Just, whom God hath absolved, and yet lays upon them chastisements and rods of trial.

Learn we these two things. 1. That Gods dearest Servants may have the forest scourges, and yet be the heirs of his breast and bosom. Christ, *Job, David, &c.* they may be tempted of the Devil, translated from place to place by the Devil, bewitched, poor, naked, all manner of ways pained, and yet be dear sons and daughters to the Lord Almighty, for whom he reserves the heritage. 2. We learn again, that we are not to esteem as the World esteems, that freedom from afflictions and grievances, losses, distresses in this world, and a quiet fair estate, is a sign of Gods favor, and of his Child. No, many have these, who have a pitfall in the end, and miserably perish.

Let us take heed of this worldly humor of censuring Gods afflicted, and presently conclude great sins under great sorrows. It is safe thus to censure our selves, and always to put sin in the conclusion, when afflictions are in the premisses. But there is neither verity nor charity enough in it, to condemn all

Use 2.

Matth. 4.

Psal. 73.

Use 3.

all others because of their great sufferings: For God gives many of his dearest children here sharp dealings, because he will make them amends with more sweetness in his Kingdom; because he would train them up unto a more excellent faith and patience, he would wean them from this world, he would have them more to flee unto him, and live upon him.

Use 4:
--- Ne te quasi-
veris extra.
Perf.

Lastly, let us be instructed to judge of our estates by the Word of God, and not by the judgment of the world. Let all our sorrows and comforts ebb and flow by and according to the Word of Christ, and not according to the sentence of the World, which is of a broken judgment both in things good and evil. If the Word of God, and Conscience judging according to that Word excuse, we need not esteem of the Worlds censuring or accusing.

V E R S. 5.

Isa 53. 5.

*But he was wounded for our transgressions,
he was bruised for our iniquities; the
chastisement of our peace was upon him,
and with his stripes we are healed.*

THis is whole in the whole body of this Chapter, and whole in every part, *The meritorious sufferings of Christ.* It is the whole also of our Redemption, *The merits of Christ dying and rising again*

again. The Prophet sets on again to write of the same thing, with electing new phrases of expression. Why is the Prophet so expensive in many words and phrases about the same thing, to continue it thus Verse after Verse, and to heap up divers new phrases about it?

1. Because it is the high mysterie of Faith, that our hopes of a glorious and blessed Life should rise out of a base and cursed Death, and our Righteousness to spring from one that died in the esteem of the world an unrighteous person. Flesh and blood cannot conceive and reach this truth, and therefore it needs to be urged over and over again, before we can soundly believe it and receive it.

2. It would prove most strange to the Jews, as the Prophet foresaw in the Spirit. He did beforehand see, that an hundred of other men would receive it before one Jew; for they had the hand deeply in his death, and their heart is shrewdly hardened in unbelief against the Gospel, and the doctrine of his life and death. Hereupon he more earnestly presseth it, because they most blindly deny it, and are most dangerously hardened against it; judging that short and cursory speaking of it would take no place with them. He is the clearer and fuller in treating, because the Jews (he knew) would be stiffer and fuller in opposing.

3. Well may he be much in declaring the sorrows and sufferings of Christ in his death, because this is the pearl of life, the Believers souls jewel, the

the comfort of a Christians life, to be full of the knowledg of it, strong in believing and meditating of it. That can never too much be spoken or written on, that can never be too much believed, to admire it, live upon it and bless God for it. Here are four several phrases, all pointing to one and the same thing; Christs sufferings, and our healing and saving by that balsam.

1. He was wounded, and there is the cause. For what? for our transgressions.

2. He was bruised. For what? for our iniquities.

3. He was under sharp chastisement. For what? for our peace.

4. He endured scourgings and stripes, that made sore his flesh. For what? to heal our souls: *By his stripes we are healed.*

The first word is *But*; which as an adverbative particle is of very good use here, and set as adverse and against that false opinion and estimation of the perverse and unbelieving Jews, in the end of the former verse. *We*, saith the Prophet, that is, the unbelieving part of our Jewish nation, did esteem Christ in all his pains and torments as one that was deservedly plagued and smitten of God for his own great sins; That he was a notorious malefactor, and therefore God made him a notorious sufferer. Now these words confute that false estimation; as if the Prophet said, *But* it was nothing so, it was a false judgment: He was wounded indeed, but it was for none of his own, they were our sins; He, all this while, under all these wounds

wounds was innocent: his were the pains, but ours were the sins.

He was wounded] by the word wounded, is to be understood not onely the wounds of nails, and spear, but all the bitterness and anguish of his sufferings and death are to be taken in with this word wounded. Some read it, he was affected with dolour, or with great pain, from a word that signifies to be in pain, as a woman in travell and child-bearing. And surely Christs pain was as exquisite as any. Others think it may be from the word that signifies he was prophaned, or suffered violence.

The Preposition *For*, signifies the cause of Christs sufferings, it was *for* our sins. They were the meritorious cause of all Christs sufferings.

Our transgressions.] It is a word that signifies high offences by way of rebellion, when a Subject falls from his Lord and Master, and riseth up in rebellion against him. Such are *our transgressions*, we are children of rebellion in *Adam*, he fell from his Lord, and we in him. We have added rebellion to our sin; Christ suffered as a rebell, but it was for our rebellions.

He was bruised.] This is a setting forth of Christs pain further, and more then by wounds. Bruising is the crushing, or by weight bringing a thing into pieces. He was like a worm trod upon, crushed and bruised; he was used as a worm, rather then as a man. This points to his torments, and anguishes in bodie all over, in every part,

Q

blows

לל דמיון א radice
לל דמיון dolere
more parturien-
tium. Tarnov.
Or a radice
לל דמיון vim pas-
sus est, profa-
natus est.
Forerius.

Job 34. 37.

Attritus, com-
minatus, contri-
tus.

Psal. 22. 6.
Psal. 22. 16, 17

blows, blood-shed, wounds, stretching, straining. The word *iniquities* signifies strayings or declinings, goings and wandrings out of the right way.

The chastisement of our peace, &c.) Meaning is, God scourged and punished him for our sins; we should have been scourged to everlasting death, and he was punished in our stead, and took death upon him for us; it was a chastisement of pain to him, but a chastisement of peace to us, because by it he hath merited favour and peace for all believers, for Christs passion procures our reconciliation.

By his stripes we are healed.) Stripes here is that word, which signifies the *blew marks*, or *livid spots*, or gatherings together of blood in the body by whips, scourges, or blows, when either sharp or heavy things give strokes upon the naked body, the blood is gathered together, and the stripes or strokes, are discerned by blew prints, marks, or swellings. When the Apostle saith, *I beat down my body*, the word is, *I beat my body black and blew*. So the Greek word in *Peter* answers to this of *Esay*, *μῦλον*, which is the footstep, or print of stripes and strokes, the *blewness of the wound*, as *Salomon* would call it, His meaning is this, Christ was wounded with whips and scourges, but we live with a whole skin, and healed soul, for all our health is the merit and purchase of his wounds. He hath procured us the health of peace, and righteousness by his stripes, for us, and in our room.

*Sanie collecti
tumores, atque
apostemata.*

*Lorin. in
1 Ep. Petr. 2.
24.*

*1 Cor. 9.
Prov. 20. 3.*

We take up the two first phrases into one conclusion.

The salvation of a sinner is very costly.

Doctr.

It arises from the several costs and charges drawn into one entire sum, which were laid out for mans salvation.

This I shall shew in sundry wayes of divine expences about redeeming us. First, man being lost and fallen from God, he had a thought and gracious purpose in his heart to recover us again, and not to leave us eternally lost. It cost God thoughts of us, before the world was made. O how precious were the thoughts of God, to think of such dead dogs as we are? The least gracious thought of God in mercy to a sinner, is more precious and costly then all the world beside. One good thought of Gods heart would outweigh all the wealth and glory of the world. 2, To the working of our salvation, God gave himself to us by Covenant and Oath; *I will be their God, and they shall be my people.* It is true, we must give up our selves to God also: but what is that? It is nothing in comparison; for first, God gives himself to us, and that is the ground and cause we give up our selves to him. It is nothing so much as a farthing of brass given to him that gives us a million of Gold. Secondly, if we give up our selves to God, it is for our own happiness, to have him our Judge, King, Law-giver to save us, as not knowing how to save our selves. There is nothing added to his benefit, or glory, by this gift. And when God gives himself to us; it is for our

I.

Psal. 40. 5:
Psal. 139. 17.

2.

Isai. 33. 22.

Pfal. 100.

comfort, to be a Father to helpless, hopeless children. Thirdly, when we give our selves to God, we give him but his own, we are not our own : *It is he that made us, and not we our selves, we are his people, and the sheep of his pasture.* But God is *sui juris*, he is his own, and lives of himself, and in himself; all his being and blessedness is intrinsicall, his perfection and happiness is full, if he should abide in a reservedness, and not look upon any creature, nor own any son of man.

Rom. 2.

3. See what it costs God to be given us to be our God, he lays out riches of long-suffering and forbearance; yet they are *despised* and man is not *led by them to repentance*.

Luke 11. 13.
Ezek. 39. 29.

2. God gives his Spirit, and that is a sum of all good things, a way to make us fit for union with God, and make us partakers of the divine nature, a constant tie of God to shew his face to sinners.

3. God gives his Son, and his Son gives himself in the most costly manner to finish our Salvation. God is brought down to be man, this man becomes a man of sorrows, a worm, and no man, despised, wounded, bruised. Divine Justice as it were, beats him in a mortar of wrath, as wheat is brayed with a pestel, to make up this sweet composition of mans eternal Redemption. Four wayes and all wayes of admirable costliness and kindness is our salvation, surely wrought by Jesus Christ.

1. By way of Ransome.

2. By way of Surety.

3. By

3. By way of Sacrifice.

4. By way of Mediation, the last is a ground to all the rest. All these may be enlarged with Scriptures, and discourse upon them, which may be grounded upon the phrases, *λυτρον, ἀντιλυτρον τιμῇ*, he gave himself for a ransom, we are bought with a price, whom God hath set forth to be a propitiation though faith in his blood; he gave himself for us, and he was made sin for us, &c. which lay a surer foundation in Christs blood, then Pelagianism, Socinianism, and all the reasons of flesh and blood are able to root up; then all Heresies which are in a sort the strength of the gates of Hell, are able to prevail against, so as to overthrow. See but what a Ransome it is, not silver and gold, nor any corruptible treasure, which is the height of earthly ransomes; though it were a Kings; but it is the blood of an undefiled and unspotted Lamb, nay the blood of one was a righteous and innocent man, nay to make up the weight and worth, it was the blood of God, the blood of that person was God, as well as man, and this will shew us costliness and pretiousness indeed. But we leave person, price, purchase, sacrifice, manner of sacrificing, suretiship, the forest, and yet the surest suretiship, and sweetest that ever was; together with Christs middle interposing on earth, and in heaven for sinners, to the meditation and faith, of humble and thankfull souls, that see Christs love admirable, and beyond all love of men and women, to men and women, and so costly and precious as to be

1 Tim. 2. 6.
1 Cor. 6. 20.
Rom. 3. 25.
Tit. 2.
2 Cor. 5.

πύλας αἰῶνος
ὁ θεὸς λόγος
ἐκάλεισε τὰς
τῷ θεῷ πω-
ρίας, τὰς τῷ αἰ-
ρέσεων βλασ-
φημίας.
Reluf. lib. 1.
Epist. 238.

Act. 20. 28.

Use.

be beyond all our prizing, loving, praising.

The Doctrine of Extreame about the wounds and death of Christ is faultie. Papists make Christs cost lesse then it was, onely to redeem us from eternal punishments, the temporall they say we must buy out our selves. *Lutherans* stretch the sufferings of Christ too far, and say Christ suffered for all sins, Original, Actual, of all men, and satisfied for them, yea, even for the sin against the Holy Ghost. But we learn otherwise, there is some sin, Christ will not pray for it, therefore Christ would not die for it, nor spend his blood for it.

John 17.

2. We are to be excited to be at cost of three lessons about this costly love of Christ. 1. Of prizing our souls, which he purchased so dearly. This we shall do, when with all care we look to them, and lay not out the strength and vigour of them about any thing more then for and about Jesus Christ, he is the onely fit and right match for them. Thirty and three yeers was this soul in redeeming by the Son of God, and shall wee part with it for a worldly pleasure that lasts but for a moment? Shall we let it go for a messe of *Esau's* pottage, presently swt up? *Forty six yeers*, said the Jewes, *was this Temple in building, and wilt thou build it in three dayes?* Shall we put away our souls into the hands of Satan in three houres for perishing vanities, which Christ was so long, and at such great cost redeeming? We should not serve Christ with that which cost us nought. 2. We should be at cost in praising and
admiring

John 2.

admiring this love of Christ. 3. We should labour all this cost of Christ be not lost to us. O what a losse is it, to lose his tears, blood, wounds, life, death? We labour to keep surely costly things. Our best endeavours will be to get assurance all this cost is for us, and is ours; as if we our selves had laid it out thus sufficiently. Faith would be cherished and acted upon this, to make it all our own: If we live not on Jesus Christs cost, we must die and perish at our own cost. Hold it fast, as we hold costly things, in doubts, fears, temptations, keep we this price in our hands; let not divine threatnings, nor Satans temptations drive us from it, no Arguments of humane reason our hopes; with a great sum Christ obtained this freedom for us, and paid our ransom; let us not spend it, and make it away at one cast of unbelief, but live upon it all our life, and learn to live upon it in death, by making Pauls practicks and applications ours, *We know in whom we have believed; and Jobs, We know that our Redeemer liveth.*

2 Tim. 1.

The chastisement of our peace was upon him, and by his stripes we are healed.

Our point hence is this, *All our peace and health is by the imputation of the righteousness of Jesus Christ suffering for us.*

Doftr.

The fruit of Christs sufferings to beleevers, is the peace and health of reconciliation, and justification.

Two things are here included. 1. That there

is

is a state of reconciliation, and health recovered for miserable and lost sinners.

2. That this estate of health and hope is by way of translation, and imputation of the merits of the sufferings of Christ unto sinners.

By *Peace*, I understand our reconciliation: By *our being healed*, the righteousness of Christ made over to us, our great disease being unrighteousness: By *Christs chastisement* is meant his sufferings, and the merit of them: By *his stripes*, the fruit of his stripes, that is the setting us free from the wrath of God, and the taking away our righteousness to which the wrath of God was very due. The word of truth assures us, that we were fallen under the power of sin and wrath, and were not able to rescue our selves, either from our own guilt, or Gods wrath, and if both these be done (and blessed be God it is done) it must be by another.

Psal. 130. 3.

Verf. 4.

Psal. 143. 2.

For our selves there was an utter inability. *If thou Lord, saith David, shouldest mark iniquities, O Lord, who shall stand?* There is an exclamation of mans impossibility to satisfy justice, and please God. *Who shall stand?* that is, none can stand against Gods severity and purity, but must fall in his cause, and fall in his person. The remedie follows, but it is extrinsecall, and comes elsewhere from another, but *there is forgiveness with thee*. Thou dost forgive for Christs sake, where nothing can be done for mans sake. To that purpose the Prophet prayd, *Enter not into judgement with thy servant, &c.* If man standing upon the strength of his own righteousness shall enter into judgement

judgement with God, we might see his entring in, but we should never see his coming out, for just judgement would swallow up, and destroy the unjust sinner. Where is mans help then? It is not the Original copie of mans righteousness, where we read of help, but it is the volume of of Christs righteousness translated into a copie of mercy for us, where Gods justice reads satisfaction for us, and we read by faith an imputation of righteousness to us. Thou spakest in vision to thy Holy One, and saidst, *I have laid help upon that is mighty*, even upon Christ, *who is mighty to save*. For the Gospel, if I be asked what it is, I must say it is the doctrine of righteousness by another, even by Jesus Christ to every beleever. We cannot say for our spiritual health and strength, we will eat our own bread, but Christ is *the bread of God, which cometh down from heaven, it is he that gives life unto the world*. Two places of Scripture shal fully determine this, which clearly take all peace, health, and life from mans state, and his operations, and give all to Jesus Christs merits, and imputation of his righteousness. *For all have sinned, and come short of the glory of God. Being justified freely by his grace, through the Redemption that is in Iesus Christ. Whom God hath set forth to be a propitiation through faith in his blood, &c.*

Psal. 89. 19.
Isai. 63. 1.

John 6. 33.

Rom. 3. 23, 24,
25

Through faith in his blood are we righteous: so here, through faith in Christs chastisement we have peace, through faith in his stripes we are healed. His stripes are the fundamental for our justification; our faith is the instrumental for the

R

appli-

Tit. 3. 3, 4, 5, 6.
7.

application of it to us, to make the merit ours. And so *Titus Paul*, who is always *Paul*, a full mouth to speak Christ, a full pen to write Christ, the *All* of, and in righteousness to sinners, gives all admirably to him, takes all wholly from us. *For we our selves also were sometimes foolish, disobedient, &c. But after that the kindness and love of God our Saviour, &c. Not by works of righteousness, which we have done, but according to his mercy he saved us, &c.* Now all this comes by a design of the Lord, to magnifie both his strict justice, and large mercy to sinners. For strict severity, the Lord sets it down in the Rubrick and red letters of his punitive justice, that Sinners shall die. Then he withall in the consult of goodness and mercy sets down this also, yet I will have mercy upon sinners, and so in the counsel of grace and wisdom he concludes mercy by this issue, I will send my son to die for sinners, there is the strict Justice. And whosoever beleeves in my Son shall not perish, but have everlasting life. There is the large and sure mercy. *His soul shall be made an offering for sinners*, and they beleeving in him shall be justified. Thus justice is satisfied not so much by sinners, as for sinners, and yet the merits of the righteous satisfier are imputed to beleeving sinners, as if it had been done by sinners, as if they themselves who sinned, had suffered, and fully satisfied. We by Christs stripes and wounds are thus healed, we are set right in the Court of God, freed from the guilt of sin, and from suffering the deserved wrath of the Almighty. This

This of deriving our righteousness from the sufferings of Christ, and his curse being the womb of our peace and reconciliation, is no such strange thing, but that we may beleve the thing is feasible, probable and credible, that one may being a sinner have righteousness by another. .i. Light of Nature taught the Gentiles such a kinde of way of seeing offenders, and setting them clear by the sufferings of another, for them in their stead. Hence all their sacrifices came to be offered, not that they might spend their goods, friends and children in a bravery upon their gods, and so satisfy their own bountiful humour, but they did it to satisfy their gods, to appease their anger, to expiate their own sins, and turn away wrath, and that the gods might look upon them as righteous: Hence were all the Sacrifices of the Heathens, to please their gods with the blood of beasts offered to them, sometimes with the blood of men, and offering up their children, as to *Moloch*, to *Saturn*, who is therefore called *Tumulus Filiorum* by *Tertullian*. Do we not read of the plague in the *Grecian* Army, which to remove by pacifying the gods, they are busie in sacrificing a Woman. *Homer's Iliads, Book 1*. Do we not hear of *Iphigenia*, of sacrifices to heavenly and upper gods, of sacrifices to lower and infernal powers; and all these were to appease the gods, to make expiations of sin. Harmless children must suffer to procure peace to their harmful and wicked parents. This was Satans divinity stole out of the *Jews* Liturgie, and *Moses* his writings of sacrifices, to make

Tertul. in Apologet.
Cadibus infantum fument Saturnia sacra.
Prudent cont. Symmach. l. 2

Cum sis ipse nocens, moritur
ex vicima pro te. Caronis distick.

Psal. 106 37.
Micah 6.

the World of Infidels beleieve he was a God. What is so ordinary in Scriptures of Old Testament, as offering sons and daughters to Devils, *the fruit of the body, for the sin of the soul?* Thus in lesser faults among mⁿ, the children of *Persian* Kings offendng at School, escaped punishments themselves, by some boys corrected and scourged in their room, and for their fault.

Prov. 11. 15.
Prov. 22. 26,
27.

*Aut in are,
aut in pelle.*

2. In civill acts among men, there are translations of faults by way of Hostages and Suretiship, where they that offended not being bound for others, are liable to the mulcts and penalties of them for whom, and in whose names they are bound. This is it makes *Salomon* write so wisely, concerning the avoiding of rash and forward entring into suretiship, because the failing of the debtor falls to the charge of the surety; and he must answer it. I might adde, that there are wayes in nature, of deriving evils upon another, that was altogether free, till that by application, there was freeing of the one, by the failing of the other, under the same evill. As in divers diseases (among the rest in the Jaundies) there are applications of living creatures to the partie diseased, which is healed, and the creature hath that evill translated to it. The living Medicine frees the diseased, but frees not not it self, but it contracts the disease.

3. For the whole doctrine of sacrifices and offerings, washings and sprinklings, appointed by God in the Law of *Moses*; it is surely and fully enough delivered in the Scripture, to be all in the way

way of shadow of this substantial sacrifice of Jesus Christ, who should be offered up in time to compleat all Sacrifices, and make all believing sinners righteous that shrowded their souls under his name.

For the Law having a shadow of good things to come, not the very image of the things,

Hebr. 10. 1, 2, 3, &c.

&c. A Bullocks flesh or blood could do nothing to take away the sins, ignorances, transgressions of a sinner, but that his eye of faith must pierce through flesh and blood of a beast, that was neither righteous, nor unrighteous, to see the flesh and blood of the righteous Jesus, who was figured by these who should in due time be offered for sinners. Of this intent of the sacrifices of the Law, we shall see more hereafter.

4. In the Gospel righteousness by Christ, and the imputation of his merits is the very kernell and kidney of it. Arguments may be drawn thence to make it good.

1. As Christ was made sin for us, so we are made the righteousness of God in him. Now Christ was made sin for us, not by our sin inhering, or being in him, but by our sins guilt and curse imputed to him. Therefore so by Christs righteousness imputed to us are we made, &c.

For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

2 Cor. 5. 21.

2. Either our health and righteousness must be by Jesus Christ, or else all the mention of righteousness is *titulus sine re*, there is none to be had any other way. No righteousness of man can be found

Acts 13. 38, 39.

found to rely upon, unlesse we would rely upon filthy rags, and unclean clothes. No name of Righteousness and Salvation but onely Christs. That is set out by the Holy Ghost with a *Noverint universi*; Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sins. And by him all that beleewe, are justified from all things, from which ye could not be justified by the Law of Moses.

3. The children that look for the bosome of Abraham their father, must be justified, as their father Abraham was. But Abraham was justified by the imputation of the righteousness of Christ, Rom. 4. 16. and 21, 22, 23.

1 Cor. 1. 29, 30,

31.

4. Such a way must our righteousness be, as must make man the most nothing, and carry all the glory to God. Now the imputing of the righteousness of Christ to us, is the onely way to glorifie, and to take all boasting from, when he must be fain to say, he is nothing, he has nothing for righteousness and kingdome of Heaven, but onely what is gratuitously given. Man is the *ὐδέν* the nothing, and Christ is the *πᾶν*, the All, and Totall: Wisedome, righteousness, sanctification, redemption, and for what end see before, That no flesh should glory in Gods presence. See verse after, That he who glorieth, might glory in the Lord. Paul when he is telling of his high revelations and raptures, he presently makes all his glory by a sudden dis-appearance to vanish into an *ὐδέν*.

ἐμῇ.

equi. I am nothing: Aphraite it is of one that is dead, and good for nothing.

The golden græce of God in giving Christ would lose much of its glorious lustre, become dim, and the fine gold be changed, if he should live and die for us, and yet we have a righteousness of our own, and not of him and his. We should glory in his presence, have something to boast on, and Christ then should not be the Christians All and in All. This would make us proud Quartermasters with Christ in the work of Salvation, to be Quarter-partners with him either as he is Authour or Finisher of our Faith, to be half *Alpha's*, or half *Omega's* or to have some part, though a lesse. But all mankind is folded up under a mantle of unrighteousness, weakness, unablens to make themselves righteous, and Christ alone brings righteousness to light, as being the Sun of righteousness that darkens all the Stars; he is the onely *Melchisedeck*, King of Righteousness, the onely King of *Salem*, King of Peace.

Here we finde exceeding enemies to the glory of the Father, and the free righteousness of the Son, those of *Polonia* and *Transilvania*, and them of *Italy*. For these *Transilvanian* Doctors, they make Christ in his sufferings a Saviour, but it is onely an exemplary Saviour, they cannot digest him as a ransoming Saviour, and justifying by merit and purchase. They make him the Prince of our Peace, but not the Price of our

2 Cor. 12. 11

76 *παιδείων*

82 *ἔστιν* Sep-

tuag. Genes.

37 30.

Plaut. Mercat.

perii, nullus sum

Perii misera,

nulla sum.

Terent. Eu-

nuch.

82 *ἔστιν* *ἔστιν*

ἔστιν. Arist.

Malach. 4.

Hebr. 7.

Use.

Rom. 10. 3.

Rhem. Annot.
on Rom. 4. 10.Joan. Everar
dus Britann.
Romanus.

our peace. They can indure his teaching us righteousness, but not his reaching righteousness, by imputation to us. And for them of *Italy*, the Roman Doctors, they are adversaries also to the whole glory of Christs sufferings, and with the other cry up a doing righteousness, and an inherent righteousness of our own, and will not be subject to the righteousness of God, seeking to be founders and stabishers of their own righteousness; but these founders will be confounded. Much do they cry out of this imputation, that one should become righteous by the righteousness of another. The Rhemists speak strangely of this reputation or imputation by faith, and call it a fond, speciall Faith or *Fiducia*. But certainly they are fond, that laugh at our justification by the imputation of Christs righteousness, and yet are in earnest about righteousness by merits of their Saints. Thus Christs righteousness must go on foot, and the merits of the Saints must ride on horseback. *Peters*, *Maries* merits, *Tho. Becketts* blood, *Francis* his wounds may clothe them, and heal them, and yet they think sorry thoughts of us, who flee from the merits of the Saints, to the merits of the Saviour; yea they look to have gains by the prayers and holy deeds of another, living with them, as if they themselves had done them, and is not this by translation and imputation? It is usuall with some of them to play at Tables, and other games, and he that wins is to have this for his reward, that the loser shall say so many *Ave Maries*, so many

Pater

Pater Nosters, or the seven Penitentiall Psalms for him, and so more or lesse, as the stake agreed upon was. And what is this, but to borrow and live upon the devotion of another, and to beleve his prayers shall be imputed to him, as if he himself had said them, and he shall win the righteousness and holiness of another, by a game at Cards. What a wretched abuse is this, that they will trust imputation of holiness and righteousness by a game at Tables, and mock at our imputation of Christs righteousness to us by an Act of Faith? It is a sure Rule, what ever way or doctrine there is, that is a Doctrine of Eclipsing the greatest Luminarie of the Church, the free grace of God in Christ, to set up and advance the shine of the righteousness of man, it is abominable in the sight of God. When Christ died on the Cross, we read of a totall Eclipse of the Sun over the whole Earth: so it is still, in the manner of justification, the merits of Christs Passion and Resurrection must onely shine, and all the Righteousness of man must be darkned and eclipsed, and that not for a while, but for ever, and never be thought on. These Lawyers of Nature or morality, that will not content themselves with Christs righteousness, but must give man a voice, for his own righteousness his own way, they run into these great evils. 1. They are enemies to the glorious purpose of Gods grace, in setting forth Christ Jesus, for the onely fountain of righteousness and peace for sinners. 2. They have low thoughts of Jesus Christ and his excellences.

S

preffable

pressible sufferings, as if he were not able to save all them that beleve in him. 3. They have too high thoughts of saln man, who will have him spin a justification and righteousness for himself out of his own works. 4. They despise the Divine Oracle, that clearly and frequently tells us of our righteousness by imputation, which is eleven times mentioned in one Chapter to the *Romans* under names of *imputing*, *reckoning*, and *accounting*.

Rom. 4.

Use 2.

2. The Unhappiness of all them is plainly evident, that live in an estate of alienation from Jesus Christ, and from the power of his death, and vertue of his sufferings. This estate of alienation is threefold, in any one of which whosoever are, they have no benefit by Christs chastisement and stripes.

1. First state of alienation is theirs, That hypocritically make broad the Phylacteries of their own righteousness and works, and would live within, and of themselves, and have life and righteousness from their own doings, and see no necessity to make Jesus Christ the low foundation-stone, and the high top-stone of all their righteousness. All such as work that which is good and holy and trust in it, they are materially in a good way, but they are formally wrong and wandering in not flying to Christ to beleve in him, and to rest upon him. The Apostles words in a part of this case is good to the whole, behold I Paul say unto you, *That if you be circumcised, Christ shall profit you nothing.* It is true here also,

Gal. 5. 2.

also, all that think for their good doings to be saved, their good doings shall profit them nothing to salvation, and Christ shall profit them nothing: *Christ is become of none effect to you; whosoever of you are justified by the Law, that is, seek or trust to be justified by the Law: Ye are fallen from grace.* In and after all our best works we need a Saviour. It is pittie that a man should go to hell, as we think, by good works; but it is more pittie that our good works should contend for mastery with Christ and merits of his death in the matter of Salvation, who is the Lord from heaven. We are taught at a feast to sit down in the lowest room: so in the business of righteousness and working out our own salvation, when we have done our best, we are to sit down low, nay to throw our works at the foot of Christ, and say, *Lord, be merciful to me a sinner.* Christ alone it is that is the Lord our righteousness. Our very best services leave our souls under sore wounds of guilt without the merit of the wounds and stripes of Christ. Sand is good for many uses, but not to make an house's foundation on. Christ will pour out all our righteousness as sand, if we chuse not him and vertue of his death for our Rock and foundation of justification & salvation. It is Christ alone, who justifieth the ungodly, Christ has no wounds, no sufferings, no stripes to heal and help them, that think to lick themselves whole with their own good lips, and to heal themselves thoroughly by their own holy lives. These are aliens to Christ, and Christ is an alien to them.

Gal. 5. 4.

Ephes. 4. 18.

2. Second state of alienation, is the state of *ignorance and unbelief*; Surely, if there be but one Medicine in the world to heal our souls, and it is daily proclaimed and propounded to us, and we care not for the knowledge of it, shall Christ care for the salvation of them? Shall he not leave them as *alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart*? Wo to the world because of ignorance, willing, affected ignorance of Jesus Christ: darknes delighted in by men, as Owls love and like the night. If men care and take thought how to know other things of inferior nature, but through supine negligence, desire not the knowledge of Christs wayes, these as willingly ignorant of Christ, and guilty of careless not knowing Christ, shall be condemned for their not knowing, with a sentence of Christs not knowing. *Depart from me, I know you not.* Christ will be willingly ignorant of them, he will not know them to approbation. In this day they would not know Christs peace-procuring chastisements, and in last day they shall not know them, nor any benefit to them by them. *If you beleeve not that I am he, you shall die in your sins.* And how should they beleeve that did not so much as know him?

John 8. 24.

3. Third state of alienation from benefit by stripes and sufferings of Christ is of plainly ungodly Christians, that know not Christ as they ought to know him. These know Christ died for sinners, and that his blood and stripes bring the healing, but they look to be justified, so as to be freed from

from the guilt of sin, and yet still live under the power and dominion of sin. They labour to make him a very crucified Christ, every day as much as in them lies to give him stripes afresh, to crucifie him again, and put him to open shame. They that say they know Christ, and his death, and yet live in all unholiness, their faith is an empty and ticular thing, and they use the blood of Christ, as if it were the blood of an unclean beast, and fit to be used to impurity. But Christ will prove an alien to them, and never bestow on them his peace and righteousness, that took him not for a Lord of holiness. All his justified ones, must be purified ones, as his *peculiar people, zealous of good works*; he purifies them to himself, he leaves them not in the impurity of the world. He is to all his *λύτρον* as well as *λύτρον*. *If I wash thee not, thou hast no part with me.* Christ will not be divided, to be a ground of righteousness by his merit, and not a ground of holiness by his Spirit. Where he comes to any soul, he comes with a double stream of water and blood. And those that are alienated from his water, will be found aliens from his blood also. He is a Physician and Healer, but he deals much then in purgation, and he gives them a receipt of his own Spirit, to purge them from *all pollution of flesh and spirit, to perfect holiness in the fear of the Lord.* They who judge they may be bold to sin, because of Christs abundant mercy and merit, and the love of Christ constrains them not to holiness, and leave sin, they make him an unholy Saviour, as if his blood gave unto

Tit. 2. 14.
Eph. 5. 26, 27.
Tit. 3. 5.

John 13. 8.

2 Cor. 7. 1.

unto them a seal to sin freely, wo to all such, they shall finde themselves miserable aliens to Christ in the end. If they know him not as an holy Head, they shall never be known as his members, for his is an holy healing, as well as a righteous healing.

Use 3.

Here is the comfort of all the children of God in all their afflictions, his stripes and chastisements have healed, sanctified, and made wholsom all their sufferings. Christs passion hath suckt out the curse of all our evils and sufferings. Though we may have corrections, yet this is our comfort Christ hath born the judiciall stripes were due to us as unprofitable servants, all that we suffer is but the paternall chastisement given to offending children, and reconciliation, and fatherly love is at the botome.

VERSE 6.

All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.

IT is an ordinary thing in Scripture to set out men, and reasonable souls by unreasonable sheep : but it is the extraordinary Truth, and History of most to be admired Love, That Christ is the good shepherd, that gave his
life

life for the sheep. The beauty and fairness of Christs mercy is best set out, when it hath the dark foil of our misery to commend it. Here he propounds the unspeakable love of Christ, as our Shepherd, that lost his life to save lost sheep. We never have more comfortable and profitable prospect to see Gods high mercie, then when we look at it, as lying in the bottom of deep miserie. The knowing and feeling of the wretchedness of a distresse, doth best declare the sweetness of a deliverance. The best way to take due measure to the top, is to begin at the low bottome. Now here is the depth of misery, and height of mercy. The depth of misery, *We all like sheep, were strayed, and lost in our own wayes.* And here is the height of Gods mercy in Christ, *God laid on him the iniquitie of us all.* We shall begin at sinners misery, and that is the best method to learn to know, and prize our Redeemers mercy.

All we like sheep, &c.] *All we*, is not onely the All of Jewes, but the All of Gentiles also. For though *Esay* prophesied by preaching to the Jews, yet in his writing he divulges the salvation by Christ, and his Redemption to mankinde, to lost Gentiles, as well as Jewes. Christ tels of his being *sent to the lost sheep of the house of Israel.* Now many are of the house of *Israel* by the flesh, they are not of the *Israel* of God, being not beleevers in him; and many, yea, even Gentiles, though not of the house of *Israel*, are notwithstanding the *Israel* of God, beleeving in the Gospel of Jesus Christ. And so Christ is said

Matth. 15.

said to be a light to the Gentiles. All mankind Jews and Gentiles were strayed and lost sheep as here, till Christ comes, and seeks, and saves those are lost.

Like sheep have gone astray,] that is, are fallen from God, and state of salvation, have wandered out, and lost the ways of life. It is the same with that, *All have sinned, and come short of the glory of God: They are all gone out of the way.* We had strayed our selves into destruction and death, from the fold of life, we wandered among wolves, and lost our shepherd. This of wandering like sheep is very much used all over the Book of God, to set out the sinning estate, and perishing estate of sinners. For the straying of sheep applied to souls signifies two things.

1. A being out of the right way, that is, out of a right estate, a sinful and evill way.

2. It signifies the danger and misery of that way. For they that are out of the right way of preservation, they are in the high way to destruction; when the way is lost, safety is lost, or much endangered. *Destruction and misery are in their wayes,* and why so? in the twelfth verse the reason is rendred; *They are all gone out of the way,* that is, out of the right and safe way. This metaphor of scattered sheep the holy Ghost much uses, to set forth the misery of men by. So the Prophet used it. *I saw all Israel scattered upon the hills, as sheep that have not a shepherd. My people have been lost sheep, they have gone from mountain to hill, they have forgot their resting place.* In

Rom. 3. 23.

Psal. 14. 3:

Rom. 3. 16.

and 12.

1 Kings 22. 17

Ier. 50. 6.

New

New Testament, When Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. When people are like scattered sheep, they are in a pittifull case, they are an object for compassion. Sheep are a silly and foolish creature, apt and add. cted to wandring and straying. So is all flesh by nature, in *Adam* we are fallen from God, and naturally, yea earnestly wander from the pathes of righteousness and happiness and never can finde the way to heaven again, till our great shepherd Jesus Christ seek us, and fetch us home. We wander both helplessly and hopelessly without Christ.

Mitth. 9. 35.

We have turned every one to his own way] that which was parabolically, and by way of similitude described, is here more plainly opened, as is the manner of Scripture by a latter phrase to open the former. Here it is cleer what was the wandring like sheep, this it was, every one turned to his own way. Since we lost Gods way of righteousness, all our own wayes are unrighteous wandrings. By way we understand mans course of life, that he chooses to himself and his actions in that way or course. *The Lord knoweth the way of the righteous*; that is, his course and manner of life; and *the way of the ungodly shall perish*. Mans own way is here opposed to the way of God, to the way of Christ his shepherd, the way of righteousness and holiness. Our own way is every way that is evill, chosen by flesh and blood, suitable to our own lusts and sinfull desires. It is a walking

said to be *a light to the Gentiles*. All mankind Jews and Gentiles were strayed and lost sheep as here, till Christ comes, and seeks, and saves those are lost.

Like sheep have gone astray,] that is, are fallen from God, and state of salvation, have wandered out, and lost the ways of life. It is the same with that, *All have sinned, and come short of the glory of God: They are all gone out of the way.* We had strayed our selves into destruction and death, from the fold of life, we wandered among wolves, and lost our shepherd. This of wandering like sheep is very much used all over the Book of God, to set out the sinning estate, and perishing estate of sinners. For the straying of sheep applied to souls signifies two things.

1. A being out of the right way, that is, out of a right estate, a sinful and evill way.

2. It signifies the danger and misery of that way. For they that are out of the right way of preservation, they are in the high way to destruction; when the way is lost, safety is lost, or much endangered. *Destruction and misery are in their wayes*, and why so? in the twelfth verse the reason is rendred, *They are all gone out of the way*, that is, out of the right and safe way. This metaphor of scattered sheep the holy Ghost much uses, to set forth the misery of men by. So the Prophet used it. *I saw all Israel scattered upon the hills, as sheep that have not a shepherd. My people have been lost sheep, they have gone from mountain to hill, they have forgot their resting place.* In

New

Rom. 3. 23.

Psal. 14. 3:

Rom. 3. 16.

and 12.

1 Kings 22. 17

Ier. 50. 6:

New Testament, When Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. When people are like scattered sheep, they are in a pittifull case, they are an object for compassion. Sheep are a silly and foolish creature, apt and add. cted to wandring and straying. So is all flesh by nature, in Adam we are fallen from God, and naturally, yea earnestly wander from the pathes of righteousness and happiness and never can finde the way to heaven again, till our great shepherd Jesus Christ seek us, and fetch us home. We wander both helplessly and hopelessly without Christ.

Matth. 9. 35.

We have turned every one to his own way] that which was parabolically, and by way of similitude described, is here more plainly opened, as is the manner of Scripture by a latter phrase to open the former. Here it is cleer what was the wandring like sheep, this it was, every one turned to his own way. Since we lost Gods way of righteousness, all our own wayes are unrighteous wandrings. By way we understand mans course of life, that he chooseth to himself and his actions in that way or course. *The Lord knoweth the way of the righteous*; that is, his course and manner of life; *and the way of the ungodly shall perish.* Mans own way is here opposed to the way of God, to the way of Christ his shepherd, the way of righteousness and holiness. Our own way is every way that is evill, chosen by flesh and bloud, suitable to our own lusts and fittfull desires. It is a walking

Prov. 1. 31.

Isa. 55. 7.

Errat vis, p'e
Hinc pastor.Impegit, incussit
in illum pecca-
tum omnium no-
strum. Fecit
Deus illi occur-
rerre. Grot. in
defens. fid.
Cath. de satis-
fact. Christi,
cap. 1.

in the wicked imaginations of a mans own heart, without respect to Gods will and command. Sin-ning is a mans walking in his own wayes: perish- ing is a mans eating the fruit of his own wayes. Repenting is a mans forsaking his own wayes, and coming into the wayes of God.

And the Lord hath laid on him the iniquity of us all.] Remember st l the Prophetical man- ner of speaking of things future in the Preter- tense. All the strayings of the sheep, the Lord layes on the shepherd: he makes him to be pun- ished and put to death for all our wandrings. By our iniquities laid on Christ, is by a Metonymic meant, Christs suffering the punishments due to our iniquities. Here the enemy of Christs Re- demption would fa in darken the glory of his ful sa- tisfaction, by making the words to be thus: *the Lord with, or by him did meet with the iniquity of us all.* So he would have it rise no higher then this, that Christ by his power, his preaching, or promises, gave us a way of Salvation, to save us from our sins. But this will not serve, for the word pro- perly signifies, either to deprecate and pray away our sins, or else of violent crushing of our sins, and falling upon him. It cannot be here meant of deprecating, for that would be absurd to say, that God should be said to deprecate for Christ, nor agrees it thus, to say he made him deprecate, for what sense would it come to then, because of the phrase *on him.* And all that follows and goes before speaks of affliction and not of depre- cation. The other sense is the very sense here of
rushing,

Prov. 12. 28

Psal. 119. 176.

Eccl. 10. 23.

Psal. 86. 11.

Psal. 5. 8.

Psal. 100.

walk in unrighteous and unsafe pathes. *In the way of righteousness is life, and in the path-way thereof, there is no death.* But we are flidden from righteousness, and so are fallen from life; *I have gone astray, like a sheep that is lost, is not onely the voice of David, but should be the confession of all mankind.* When we lost God, we lost our way to him again, and lost all abilities in ourselves to recover it; *O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps.* To this purpose David, that had recovered his way in some good part, yet stands like a blinde man stretching out his hands, and prayes the Lord to teach him, and lead him, *Teach me thy way O Lord, I will walk in thy truth. And lead me, O Lord, in thy righteousness, make thy way straight before my face.* This double evill we are all under, 1. All gone out of the way; and 2. We are not able to finde it, and get into it again; till we come to Jesus Christ, who was set out a living way for the straying and way-faring, and a guide unto life for wandring souls.

This is set out by similitude from wandring sheep upon this account. First, he uses this similitude, because that Country was full of sheep and pasturage, and it is ordinary with the Holy Ghost to draw comparisons from things abounding in the Country, to apply them to the actions and waies of men. Therefore we hear so much of sheep, rocks, vines, olives, fig-trees, because these abounded in those Countries. Thus men are called the *sheep of the Lords pasture.* Egypt being

a low Country, and much watred with Nilus, it had much sedge, fens, and reeds in it, and when the Lord would warn his people not to trust and lean upon Egypt, he takes a comparison from the Reeds, which Egypt abounded with, and he saith, *They shall fail his people, and be a staffe of reed to the house of Israel, which will break under them, and rend their shoulders that lean upon it.*

Ezek. 29. 5, 6.

2. Sheep are a simple and foolish creature among others, weak, and loving to wander from their pasture and feeding places: and here in this country when they wandred they might wander very far, having about the country many rocks, hills and mountains, and adjacent wildernesses, they might stray very wide, and broad ere they could be found. To that sense the Lord saith of his people, *My sheep wandred through all the mountains, and upon every high hill.* Weakness and simplicity of this creature is such, that it created this Proverb, There is no profit or benefit by sheep, if the shepherd be absent. Without any cause they will stray and run from neernes to their folds and cotes, if they finde passage: So foolishly bent are soules of men to wander from God and Christ.

Ezek. 34. 6.

προβάτων δὲν
ὄρεσιν, ἐάν ὁ
ποιμὴν ἀπῇ.
--Suidas & E-
rasmus.

3. The straying of sheep is very dangerous, for being gone out from their own place, every dog and wolf is ready to make a prey of them, and if by the shepherd, they be not sought out, they wander further and further.

We shall now inquire after the wandring of sinners, to which this comparison is suited. 1. Sin-

ners

Psal. 95.

ners wander in heart and judgement, have a foolish, sheepish heart. By nature we are blind and cannot see the wayes of God. *They have erred in their hearts, they have not known my wayes*, as the Lord complains. Falling from God we are so foolish, as to chuse the serpent for our shepherd.

Psal. 73. 22.

To do good we have no understanding. We oft-times like sheep walk to the shambles, as willingly as to our pasture. Naturally we are brutish, and have lost the understanding of a man. *So foolish was I, and ignorant, said Asaph, and was as a beast before thee.*

John 16.
Acts 26. 9.

2. From this arise wandring practises. A wandring heart begets a wandring foot, we wander from Gods commandments. We have our wandrings before conversion, and after conversion too. Before conversion we did altogether wander, we thought we did right to wander, and sin against God. *I verily thought with my self, saith Paul, that I ought to do many things contrary to the Name of Jesus of Nazareth*, as much as if he said, I verily thought I ought to wander, and hate the good shepherd. Ere we be turned to God, every action is an evident transgression, no man findes himself in a good estate, heaven findes us all in the way of hell. *Paul, Manasseh, Matthew, Zacheus, Magdalen, &c.* all the Saints of God when they are not come home to God, though they be sheep by the decree of grace, yet they walk like goats in ungracious practises and lives, till the great shepherd find them. After conversion there is straying also, falling into manifold

fold sins by heedlessness, and want of watching their hearts and feet, witness *David's* strayings, *Peters* denying and dissembling, The best sheep of Christ have many a stray walk out of the pastures of life, in which we need much the mercy of the great Shepherd of our souls.

3. We are given to stray in our affections, we do not only act it, but affect it. *They have loved to wander*; sin is oft committed with delight, and with greediness, which appears by this, that when we have taken some wandring course, our hearts are so set upon our evil, that we make the shepherd use both his whistle and his dog to fetch us in, and yet we return unwillingly. God calls on us by his promises of grace, a pleasant whistle, *Return ye backsliding children, and I will heal your backslidings*; and he sometimes sends out afflictions, the shepherds dog to fetch us in, yet how oft doth word and rod lie dead by us, and we refuse to be reclaimed, yea, Christ against many of us breaks out, *they will not come unto me, that they might have life.*

Jer. 14. 10.

John 1. 40.

4. Sinners wandrings are most deadly and dangerous wandrings. A sheeps straying brings it presently in danger of wolves and beasts of prey: yet that is but the losse of a sheep, of a beast. But the wandring of sinners is charged with more perill, there is the danger of a soul, of the losse of eternal life. Every step from righteousness is a step unto death. Straying from the Lord is neer to destroying. It makes us every moment sheep fit for the slaughter. *The turning away of the simple shall*

Prov. 1. 32.

Deut. 32. 10.

John 10.

Ezek. 34. 11.

Use.

shall slay them. Wandring from God, if ever we be found, we are found in the waste and howling wilderness of the world and the Devill, and if we be not found there we are lost. Hence all that Christ shews mercy to they are lost sheep, *he came to seek and save those that are lost.* Nay the loss is so great, as the very shepheard must die for them, and their wandrings, and make them new sheep, new creatures, or else they are lost for ever. Ordinary sheep after wandring may be found and not altered, but be the same they were. But there is no recovery of our straying souls, but by the mercy of Jesus Christ, *The good shepheard must die to give his life for his sheep.* It is but a common favour to save a stray sheep, but it is the extraordinary and infinite favour of God to save a strayed soul. No less then Gods infinite mercy must be set on work to seek and save us, or else we perish perpetually. *I, even I will both search my sheep, and seek them out.*

Hence we are informed what is best way to advance the grace of Jesus Christ, even to be humbled in the deep sence of our cursed strayings and wanderings in the pathes of death. He takes the best draught of Christs water of life, that comes to him the most thirsty; and Christ is best, soonest, soundliest, and sweetliest sound, when we finde our selves most lost. We are all in a lost estate, but he is most lost that hath least sence, and humbling for his lostness. It holds good under the Gospel, in some proportionableness to that under the Law, that the Paschal Lamb is best eaten with

four

four herbs. Study much your strayed estate, that will fasten much in your hearts and thoughts, and practises the enquiry after a saving estate by Jesus Christ. Christ calls all sorts of sinners, yet is it the humble and broken in heart, that finde themselves fast in the briars of hellish darkness, that hearken most after him, and cry most for him. *I came not* (saith Christ) *to call the righteous, but sinners to repentance.* If thou beest a sensible sinner the Master undoubtedly calls thee. Sinners are called, but it is sensible sinners that know and obey the call. Will a sheep come back at the call of the shepherd, unless he be sensible of his straying? The broken hearted way, is the sound way to Christ.

Towards this, First, be humbly and bleedingly affected, that by nature thou art a lost sheep, strayed out of Paradise, that hast refused God, chosen Satan for thy shepherd, the world and hell for thy shepcote. We cannot prize the blessedness of grace, till we know the cursedness of nature. See thy state, soul lost; God lost, while nothing but a natural condition is found.

2. Get into a rooted course, an heart course of confessing all thy sinfull practical wandrings, see and be ashamed for all thy strayings from Gods commandments. Take notice with sorrow and shame of all thy departings from God. O that we could set this soundly upon our spirits, that several notable wayes we have wandred from the Lord, and would not walk with him, when *he would have led us in the way.* We may remem-

I.

Ephes. 2, 3, 4.

Ezek. 16. 1, 2, 3, 4, 5, 6.

Jer. 2. 17.

Jer. 2. 23.

Psal. 25. 7.

Prov. 5. 12, 13

Psal. 19.

ber what is said by this holy Prophet to sinfull *Jerusalem*; *How canst thou say, I am not polluted? see thy way in the valley, know what thou hast done: thou art a swift Dromedary traversing her wayes. See thy wayes in thy youth, and thy strayings, say Lord, I was wanton, and wandering in my youth. Remember not O God, the sins of my youth, nor my transgressions, according to thy mercy, remember thou me for thy goodness sake. How did I hate instruction, and my heart despise reproof? And have not obeyed the voice of my teachers? &c. See thy wandrings in riper age, let thy soul smart that thou hast given up many of thy yeers to the cruell one. Many cannot finde much matter for repentance, but onely of sin in general. Surely it were possible for the best men to lay before the eye of their souls thousands of several particular wandrings, and to come in the heart-confounding confessions of their wandrings in prosperity, their strayings in adversity, wandering in general, and in particular callings, straying from commands disobediently, from promises unbelievingly. In known wickedness we have wandred much, and in secret wandrings, *Who knows how often he offends?* We have wandering prayers, we have strayed from our resolutions, &c. See but how the seed of damnation hath been sown in every part of our lives and callings, and it will help to throw us down, and that is the way to lift up the blessing of a Saviour. The most sin sensible are the most Saviour-sensible souls, long most after him, are fittest for him. Be not afraid.*

afraid of humbling for particular sins, though it begin with the Law, yet it makes you enquire after, and be restless till you finde Christ in the Gospel. They have little knowledge either of Law or Gospel, that cry down humbling for sin. It were not good counsell to their sorry sheep, which they give to fouls, could their sheep understand it: trouble not your selves for your strayings and wandrings, grieve not your selves for departing from your shepheard. Some are ready to counsel poor sheepish souls like wolves, we need not be humbled; nor troubled for our sins, for Christ, say they, was humbled and troubled for us. Me thinks that should be an argument why we should be humbled and troubled, that the gracious shepheard should suffer so much for the wandrings of ungracious sheep. The love of Christ should constrain us, if there were no need else. *David* could say when he saw the people suffer, *Lord I have sinned, I have done wickedly, but these sheep what have they done?* We contrarily have great reason to swim in a like flood of godly sorrow, and to say otherwise; we sheep have sinfully wandred, and done wickedly, but what hath the good and righteous shepheard done, that his life should go for the sheep? True, Christ had the cursed troubling, and the satisfying humbling for our sins, yet he looks it should not take away our repentant humbling and contrition for our sins. Christ hath set down that for a standing staple truth in his Gospel, *That repentance shall be preached in his Name for remission*

2 Sam. 24. 17.

Luke 24. 47

Ezek. 36. 29.
and 31.

Verf. 29.

Use 2.

1 Pet. 2. 25.

Jer. 3. 22.

Jer. 3. 1.

of sins. And let the phrase be observed, it must be preached in his Name; so that they understand not the name of Christ, that think repentance and humiliation are onely legall names and things. Salvation it self will loath them, that do not *loath themselves for all their abominations*. Though the Lord saith *he will save them from all their uncleannesses*, yet he doth not say, that shall save them the labour of repenting, and loathing themselves: They are in the way of an irreligious religion, which is neither Law nor Gospel, that are against humbling and repenting of sins, and sinful wandrings:

All being lost and wretched sheep both by nature and practise, with enlarged hearts should we spread out our best thoughts to think highly of the goodness and tenderness of the great shepherd of our souls, who sought us out, and bought us out, by his own blood from our lost estates: *Peter* mindes us of this, *For ye were as sheep going astray, &c.*

1. Consider what humble and thankful hearts should dwell in us to make us acknowledge our first, lost and curst estate, when the Lord first looked upon us. All the dayes of our life, all the doings of our daies are too few and small, to expresse our thanks for the free fulness, and full-freeness of that grace, which looked upon us in our low, in our lost estate, and said unto us effectually, *Return ye backsliding children, and I will heal your backslidings. Though thou hast played the harlot with many lovers, yet return again unto me,*

me, saith the Lord. Yet, that is a strange yet, and could be none but Gods : Nothing but infinite mercy could speak this. Men would have said otherwise to their mates, having plaid the harlots with many lovers, never look to return to us, but go to your unclean Paramours again, our hearts are hardned against you for ever. Will a man do otherwise, no, he will not. This was no stay to the free love of God in Christ, though we had wooed world, flesh, and devill, yet Christ wooed us back again, and the father did draw us. O what a world of free mercy lies in the womb of these few words, yet return again unto me, saith the Lord. We howled with the Wolf, we hissed with the Serpent, we hated our saving pasture, we loved wandring and perishing, and yet the Lord sought us out, and saved us. Remember how at the same time, the Lord left ninety nine of thy rank, and of thy calling lost upon the mountains, and he singled out by his speciall grace thee a single lost sheep to bestow salvation upon; what a difference is there in number twixt ninety nine and one ? And those ninety nine as likely sheep to live as thy self, yet O the richness of that grace, which inclined the heart of the Lord to say, I will have mercy on this soul, I will convert it, and bring it home to my self, I will take it into my bosome, though I leave hundreds like unto it in bosome of Satan wandring in perishing wayes, to whom I shew not the like grace. Our shepheard is not like other shepheards, that will lose two or three sheep willingly to save
ninety.

John 1. 13.

Luke 4. 26.

John 2.

ninety. Cannot some of you say, many of great birth are in their old and lost estate ninety nine of them, but the Lord singled me out from the vanity and misery, yea, and chose me before all my fathers house, to grant me to be born again, *not of blood, nor of the will of man, but of God?* Cannot others say ninety nine Magistrates were left, as *Gallio's* wandring from their duty, and things of God, but the calling of effectuall grace hath turned me to fear and serve him, in duties of my special calling? May not others say, Ministers, people, young, old, hundreds of the same course and calling with us are left in their gall of bitterness, but grace saving hath turned into me, and sweetned mine estate by his Spirit? This is like *Elias* sent onely to the widow of *Sarepta*, the Spies unto *Rahab* alone of all *Jericho*. Certainly if a sheep could observe the shepherds kindness to it more then all the flock besides, and had power of thanks, it would be differenced from the rest in thanks and dutie, as it is differenced from the rest in shepherds kindness and pity. And we that know and finde the mirrour of distinguishing grace, should studie distinguishing gratitude.

2. After we are converted from our wandrings, how much are we bound to remember the Name of the Lord with praise and gratitude of heart, and life, for his bearing with us, and frequent recoveries from our daily failings, and fallings off from the conduct and guidance of our good shepherd? A soul after it is called home to its
shep-

shepherd, is very often breaking out into strays, and daily wandrings. *Errores quis intelligit?* Who knows and understands all his wandrings? *David* wanders into adultery, *Hezekiah* into haughtiness and unthankfulness. *Peter* has a minde to worldly quiet and ease, Master, spare thy self saith he, and then himself would be spared too. What daily turnings aside, has the most sanctified soul, to some un-sanctified pleasure, lust, profit, in which we should stray to perishing, but for the renewed patience and goodness of our shepherd, that doth afresh seek us out, and recover us? Do we not stand in need of daily pardon and patience, as well as daily bread? Should we not be as busie to give God daily praise, as corruption is busie to carry us into daily wandrings? May not the best say, in this and that error of doctrine and false way, in this and that sin of presumption, I had lost my God and my self, but that my shepherd had care of me, and would not lose me. If the Spirit of God did not keep us and lead us daily better then our own spirits, how oft in a day should we be lost? Look but upon the great falls of good men, the many strange strays of men and women that *had tasted of the good word of life*, that were our equals for knowledge and holiness, of better wits and parts, and God hath let them vanish into madness and folly, by strange lives, and strange doctrines, and yet we are kept from the error of these wicked ones, and that by Gods superintending grace, and special preventions, and is there not great reason our souls should be turned

Psal. 19.

ed

*A parabolis li-
cebit incipias,
ubi est ovis per-
dita, à Domino
requisita, & hu-
meris ejus re-
vesta. Procc-
dant ipsa pictu-
ra calicum ve-
strorum si vel in
illis perlucebit
interpretatio pe-
cudis illius.
Tert. de pudic.
cap. 7.*

Psalm. 23.

ed into vessels of thanks, that our shepherd never let his fixt, favourable eye be taken from his fickle and wandring sheep. Nay, and when we have been in the lost way, how came we back but by his shoulders? The Christians, not long after the Apostles times, were so pleased with the parable of the shepherd, bringing home the lost sheep, that they had in their glass and tin Chalice at the Communion, the picture of a shepherd, bringing home the lost sheep upon his shoulders, to minde them of this great mercy. How many of us have great cause, to bethink our selves with thanks of our grieving the heart of God with our sins, and after burthening the shoulders of Jesus Christ our shepherd, fetching us home with mercy and pittie, granting us fresh influences of the grace of repentance unto life, and leading us into his green pastures, and by the waters of comfort.

3. Notice would with seriousness be taken of our afflictions wandrings, besides our corruptions wandrings. The straying of sheep is not onely their faults, but their misery too. How often have our wandrings brought us into woe, and great thickets of briars and thorns, wherein the Lord hath caught us, and let us see the fruit of our departings from him, is meeting with enemies, evils, dangers to body, and sorrow to soul, so as we have been quite lost in a trouble to our apprehensions. *Have we not procured this evil to our selves, in that we have forsaken the Lord our God, when he led us by the way? Are not all our afflictions*

*Jer. 2. 17, 18
19.*

afflictions the Lords voice to us: *What hast thou to do in the way of Egypt, to drink the waters of Sihor: Or what hast thou to do in the way of Assyria? Thine own wickedness shall correct thee, and thy bacsliding shall reprove thee: Know therefore and see it is an evil thing and a bitter that thou hast forsaken the Lord thy God, &c.* Sheeps wandrings out of their own pastures, are the way to pursuings of them with dogs and men, the way of impoundings, and being hardly used. We should know and see that in all our sorrows, and evils, we have contrived by sinning our suffering, and withdrawn our selves from our own comfort, and have been ready to perish by hands of adversaries, and sore evils, but that the Lord then pitied us, and sought us out, and saved us from all our distresses. O think how oft we have been in the valley of the shadow of death, and had no hope in any creature, and had the sentence of death in our selves, and then our shepherd found, and with his rod and staffe comforted us, with his Word and with his Testimonies he relieved our souls, when we were in distresses; for I cannot take the Lords rod and staffe to be afflictions wherewith he comforted us, because the sheep was in afflictions, in valley of the shadow of death, when the Lord found it, and with his staffe did direct and comfort it. Recall to minde with thankfulness all your sad strayings, and being overtaken with straits and dangers, when temptations and distresses had half devoured you, and then calling upon your shepherd, and bleating by prayer after him,

Psal 23.
Pastor virgâ
oves regit, eademq;
feras depellit. Muis in
Psalms.

Amos 3. 12.

Psal. 55. 8.

Ezek. 35. 12.

Use 3.

Psal. 73.

he suddenly came, pluckt you forth and saved you, as a shepherd taketh out of the mouth of a Lion, two legs, or a piece of an ear. It is very fitting we should recall to minde with gratefull hearts and lips the Lords owning us in all our distrest and lost cases, and to say thankfully to the Lord, *thou tellest all my wandrings*, thou hast known my soul in my adversity. How good is our shepherd, how grateful should the sheep be, for the performance of that promise over and over again: As a shepherd seeketh out his flock in the day, he is among *his sheep that are scattered*, *so will I seek out my sheep*, and deliver them out of all places where they have been scattered in the cloudy and dark day?

Seeing such is the weakness of our estate both for soul and body, that we are daily like sheep wandering from pathes of life and safety, our infirmity should minde us of our duty:

1. Which is to know our shepherd, the great Shepherd of our souls, to cleave unto him without wavering, and to commit our selves to his keeping by beleiving and well-doing. Represent we often to our selves our own weakness and proneness to stray; and say, O my soul, thou art a filly sheep, *It is good for thee to cleave unto thy God*. It is the sheeps duty, and the sheeps safety to keep its eye upon the shepherd, and then he will look unto it, and guide it with his eye. Our eye of faithfull dependance on God calls forth his careful eye to direct us, and lead us. Be much in inquisition and learning of Gods wayes, and commission

mission of your souls to his conduct and leading, and it engages God to look after you : That is the voice of the good sheep that draws out the heart and care of the shepherd : *With my whole heart have I sought thee, O let me not wander from thy Commandments.* Beseech the Lord in mids of many false voices and false shepherds, that he will let you always hear the true shepherds voice, as it were behinde your backs, calling and saying, *this is the way, walk in the same.*

Psal. 119. 10.

2. Learn to distinguish betwixt the true shepherd and false ones. *I am the good shepherd,* saith Christ, *I know my sheep, and am known of mine.* All those calls to any souls to take them from the Word and Ordinances of Jesus Christ, though they name them the voice of the Spirit, they are the whistles of the Butcher of hell, rather then of the heavenly shepherd. If they spake out the true meaning of the matter, it would be this, we call you from the word and publike worship of God, we would have you out of those green pastures, and we will carry you into the wilderness, and you shall wander among wolves and foxes. Learn how to pitch your hearts and souls soundly and fixedly upon the Word and Testimony, that is the voice of the shepherd ; so beleevd Peter, *whether should we go but unto thee, for thou hast the words of eternal life.* The Word of God and his Ordinances are Christs pastorals, the way of ruling and ordering his sheep, when souls grow wanton and leave these, these sheep are straying, and the next is being lost. Get your eyes en-

John 10. 14.

John 6. 67, 68.

lightned with a gracious knowledge to distinguish the call of a shepherd, from the call of a stranger. All that call you from the good old pathes of the word and prayer, they are but wolves in the shepherds cloke, they draw you by wandering to perishing.

3. Examine all the doctrines of men by the doctrine of Christ, see how all under-shepherds agree with the chief shepherd. Try the Spirits, for there are many false spirits that go out in the name of the Spirit of truth, but bring forth a lie, that say the Lord sent them, and they speak by the Spirit, and yet contradict the language and minde of the Spirit, in that they bring forth things as mysteries of God, which never came into the minde or mouth of Christ, unless it were to bid the Church beware of them; you shall have many bastard doctrines fatherd upon Gods Spirit, which it will never own, for the spirit of God is to teach the Church of God nothing but what Christ hath before told them, and bring only such things to their remembrance. Quakings, living above Ordinances, &c. come from a Spirit you may well despise and reject; because Christ has left no such things to his Church. As in looking at the word, we must respect it as the word of the Spirit, so in looking at the Spirit we may lawfully reject that Spirit which is not the Spirit of the word, and that moves not, and suggests not according to the Word. If it speak not according to the Word and the *Testimony*, it is not Gods spirit speaking, there is no light, no truth in it.

We

John 14. 26.

Isai. 8. 20.

We have turned every one to his own way.

Before the words bore a general confession, now the Prophet labours to bring every Jew to smite with his hand upon his own thigh by a particular acknowledgment, *We have turned every one to his own way.*

There should be special confession of special sins, that we may arrive at special comfort. Observ.

Consolations are more general or particular, as our confessions and contritions are. Every one is to know and confess his own particular wanderings. When particular repentance lays our own ways and wanderings before our eyes, and faith brings us to lay them upon Christ as our own Saviour, we are then in an healing and hopeful way. The Prophet here rather shews what they should do, then what they did do. A man must see himself sorted out as a particular sinner, before he can make out the comforts of Christ as a particular Saviour. Generality of repentance and confession arises to no more then a general notion of salvation. An Onion whole doth not so much move the eyes, but take off skin, and part after part, and then the eyes water indeed and to purpose. Sin in the mass and lump works but a confused and general sorrow upon the soul, but thou art the man, this is thy sin, and thus and thus thou hast walked in evill wayes, that moves and melts the heart indeed.

Doctr. 2.

Rom. 3: 12.

Psalm 53: 23.

1 Sam. 12: 23

Gen. 6: 12.

Psalm 14: 1.

A further Observable is; *Mans wayes and Gods wayes are contrary one to the other.* God will not own, nor accept mans own wayes. All our turning to our own wayes is a turning from the wayes of God. This is a sure Position, the more any way agrees with a mans nature, the more it disagrees with Gods nature and will. In the epistle to the *Romans*, it is said of men in their naturall and corrupted carriage, *they are all gone out of the way*, which in the Psalm is, *they are all gone back*, that is, they are all turned back from God. How should man be out of the way, since all are in some way? We may answer, 1. It is not absolutely he is out of all way, but he is out of Gods way, that is, the way, the right way, and good way. 2. Man being out of the right way, it is as if he were in no way. A bad and wicked way is no way with God. A way of transgression and destruction is not worthy to be called a way.

Mans own wayes are evill wayes. 1. They are wayes of corruption, *all flesh has corrupted his way*. Man is out of the way of creation, for he was created in a righteous nature, but the nature being corrupted, the way is corrupted. *They are corrupted, they have done abominable works.* Our own wayes are corrupt and abominable to God. 2. Men turning to their own wayes, are out of the way of duty, of seeking, of serving God; nay, they do not understand the things of God. And what can they doe in the service and worship of God, where they want judgement and understanding.

3. Mens

3. Mens own wayes are hopeles wayes, without God, without Christ, without Covenant, without hope in this world. Here are four Withouts will keep a natural man far enough out of comfort, unless he come to know God in Christ by repentance and faith. And a man must needs be out of hope, that is out of Christ, for it is *Christ who is the hope of glory.*

Ep'ies. 2. 11, 12

Col. 1. 27.

We will look at mans own wayes, and see what grounds there are, that we should call them and count them evill and pernicious.

1. They are dark wayes, for the foolish heart of man is darkned. The heart is deceitful and desperately wicked, nay, *madness is in the heart of a natural man while he lives.* We can do little in darkness, and madness is a great darkness in man. A man may accidentally get into a good way in the night, and dark; but in the darkness of the heart he cannot light upon any good way. *The Lord is light, and in him is no darkness at all,* so all his wayes are lightesome wayes, pure, and unmixt.

Eccles. 9. 3.

Psal. 36 4.

2. Mans own ways are crooked ways, but the *ways of the Lord are straight and right.* Wicked mens ways are crooked, and they are froward in their pathes. Crookedness is a non-conformity and disagreement with the straight line, and right rule. Gods law and word is the rule, but mans wayes are oblique and crooked, and agree not with it. Hereupon sin is called *ἀνομία*, a transgression of the Law: A sinner is one that is gone out of his way, and hath wandred from his right path he should walk in.

Hos. 14. 9.

Prov. 2. 15.

Acts 13. 10.

1 John

ἀμαρτία for
ἀμαρτία is
error, peccatum,
ἀμαρτία τῆς
οἰκίας, is aberrare
a via, apud
Isocrat.

Itai. 55. 7.

In Cateches. Sa-
racen. ad Christ.
Eccles. redenat.
per Sylburg. &
Euthym.

Jer. 15. 7.

Ezek. 36. 31.
32.

Prov. 1. 31.
Job 34. 11

3. A sinners own ways must needs be evill, because the Lord earnestly calls upon us to forsake them, and is very angry with us, when we do not forsake them. Forsaking our own ways is a very good part in the acting of sound Repentance. Repentance is a returning to God, and into the way of God. Departing from sin, killing and crucifying our lusts is a great deal better, and more properly named the way of God then that the *Mahometans* cry up. They cruelly and ungodlily call war against, and slaughtering of Christians, the way of God; yet I beleeve it is the way of their god, who was a liar, and a murtherer from the beginning. We finde the Lord is angry with sinners, and threatens to destroy them, when they will not leave their own sinful wayes: *I will destroy my people, sith they return not from their wayes*; yea, we finde repentance to be described by these fruits, *a remembring of our own evil wayes, and a being confounded for them.*

4. Our own wayes must needs be very evill, which are put in as a virulent ingredient to the wrath of God, to make up his anger more direfull and deadly. For when God would fetch a great blow at a sinner, he threatens him with his own wayes, and that two wayes. 1. He threatens to let a sinner eat the fruit of his *own way*, and that the reward of his *own hands and works* shall be given him. What a sad evill is this, that a man is never worse rewarded, then when he hath the reward of his own hands. Howsoever a man is much pleased with his own wayes, yet he will finde

finde in the end, the fruit of them is bitter fruit, and the grapes of his own vineyard to be most *sour grapes*. It will be *wo to the wicked*, when the *reward of his hands* is given him. 2. Besides, the finall work of rewarding sinners with their own fruits, there is an intermediate work of wrath, when the Lord gives up a sinner to his own ways, and to his own hearts lusts. Lusts are the wayes of our hearts within, sinful actions are the wayes of our hearts without. The furnace of Gods anger is heated indeed, when God saith to a sinner that will not be reclaimed; Well, go on, I leave you to your own liking, I will *chuse your delusions*, He *let you alone*, He see what your *latter end will be*. Go, walk on in your *own counsels*. *He that is unrighteous, let him be unrighteous still*. Sinners are bold often, to say, as sometimes *Job*, *Hold your peace, let me alone, let me speak, and let come on me what wil*: so they say to their admonishers, leave us, and let us alone in our own waies. O but if the Lord take a sinner in the manner, and leave him to himself, & his own ways, he is in the high way to Gods high displeasure. *Ephraim is joyned unto idols, let him alone*. A sinner is never so little let alone, as when the Lord saith, I will let him alone. A sinner is then under a quiet, spiritual, secret, heart-hardning wrath of God, this is to be as a wandring sheep that no man taketh up, none looks after; this is to wander to destruction. There is not a state out of Hell worse then this, that God should write as it were upon the forehead of a sinner, this is a man left

Isai. 3. 11.

Psal. 81. 12.
Deut. 31.

Revel. 12.
Acts 14. 16.

Job 13. 13.

Hos. 4. 17.

Isai. 13. 14.

to himself, this is one I have given up to his own wayes. Such an one that is thus left, never leaves labouring to fill up the measure of his sin with greediness, and that is the way to fill up the measure and treasure of wrath also. A sinner thinks it his best, but it is his worst upon earth to be let alone, to walk in his own wayes. A sinner left to his own wayes takes a great deal of pleasure, but he perceives not, that this cannot be but with Gods great displeasure.

The severall applications of this we omit.

Isai. 53. 6.

He hath laid on him the iniquity of us all.

Doctr.

This truth we have met withall before, dressed in another habit of words, and have handled it, namely, *That Christ was wounded, and bruised for our iniquities*, yet we will look at it again, for this Chapter is full of repetitions of the same thing under new Phrases; and we will lay it out in this Conclusion; *God the Father hath set out his Son, a surety and satisfier for sins of all beleevers.* Upon Christ as Redeemer and Surety God hath laid our sins. Christ hath satisfied for them, and taken them away from us. Our sins guilt was laid upon Christ, by his satisfaction through his sufferings we are freed, and guilt of sin removed. All our strayings and wandrings were chargeable upon us to condemnation, but they were laid upon Christ, and he made satisfaction. The unerring shepherd is punished and payes all the charges for the errant sheep. In the seeing of these three things,

things, we see enough, even all for the comfort of our perfect and compleat Redemption.

1. That we were wretched and condemned sinners.

2. That God whose Word condemned us, and might have executed the due of our condemnation to the full, set his Son apart to be in the stead of us condemned ones, to bear our sins, and condemned to undergo the curse for us: So said the Apostle, *God sending his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh*; condemned it in the flesh of Christ, and so looks we should condemn it and crucifie it in our flesh in the lusts thereof, as it was crucified in Christs flesh. 3. By laying our sins upon Christ, and Christ righteously bearing them, and fully satisfying for them, God is reconciled, and we are accepted, acquitted, and counted righteous. The debtor is looked upon as worthy, through the satisfaction of the surety. All these, and other sayings of Scripture to this purpose are terms which belong to this Court of satisfactions, and this Law of Sponsorship, and vadamoniall performances *He bore the sins of many; he gave himself for us, that he might redeem us from all iniquity. God hath set him forth to be a propitiation through faith in his blood. He was delivered to death for our sins. He suffered the just for the unjust. He gave himself a ransom for all. Christ hath loved us, and given himself for us, an offering, and a sacrifice to God for a sweet smelling savour. Though our sins lying upon us were a stink, and noysome savour to God, yet laid upon Christ,*

Rom. 8. 3.

*Non ut rem pe-
reat, sed reatur.*
Chrysolog.

Rom. 4.

Hebr. 9. 28.

Rom. 3. 25.

Titus 2.

1 Tim. 2.

1 Pet. 3. 18.

Ephes. 5. 2.

they laid right, there was a sweet smelling savour from his person, and sufferings, God was satisfied and well pleased.

verse 4.

5.

8.

10.

11.

In this Chapter there are varieties of phrases, but all meets in the identity and sameness of this one very thing, Christs suffering, Gods being satisfied, and mans being redeemed, because all was done for him. *As he hath born our griefs, and carried our sorrows: he was wounded for our transgressions, &c. the chastisement of our peace, &c. for the transgression of my people was he stricken: when thou shalt make his soul an offering for sin: he shall bear their iniquities:* And here, *he hath laid on him the iniquity of us all.* In the Law, people sinning must either bear their iniquities themselves, and then in the sin they had sinned they must die, and it would prove a deep and cursed death, or else they must have something besides, and in their stead to bear their sins, and that must die in their room, that they may escape. Now till Christ came in the flesh, in whom promised sinners were to beleieve, as shadowed and held out by Ceremonies and Types, there was a sacrifice appointed, which should be their offering typically for their sins. These bare their sins relatively unto Christ, the true and perfect sacrifice. For making this better appear, the men that brought their sacrifices to be offered, were to lay their hands upon the sacrifices head, while it was alive, and so doing, they were to lay both their hands, as the Jewish Rituals have it. He that laid on his hands was to be a clean person,

Levit. 1. 4.
Levit. 4. 24.
Ainsworth on
Exod. 29.
Lightfoot Temp.
serv. chap. 8.

person, that is, legally and ceremonially clean. Both his hands must not only be laid upon the head of the beast, and he must lay them on not lightly, but with might and weight. So doing, he was to confess his sins, and say unto God, I have sinned, I have done iniquity, thus and thus have I done, and I do return before thee with repentance, and let this sacrifice be my expiation and atonement. Then presently was the sacrifice slain in that place. All this is good shadow-work of Christs substantial work, in sacrificing himself for us, and becoming our Atonement.

1. The laying on of the hands on the head of the beast, is a rite of a believing soul, transmitting and laying all his sins upon Christ our perfect sacrifice, which the Father appointed him unto, that there should be laid on him the iniquities of us all, that he might die for us, and the guilt of our sins might thereby die out of the sight of God. All the guilt of believers falls upon Christs head.

2. He that laid his hands on must be a clean person. All that would have benefit in the sacrifice of Christs death must be holy, penitent, and believing souls. Our cleansing and purifying is by Christ, but so as by faith in Christ.

3. Hands must be laid on with all the might, to signifie that Christ bears the weight and heavy curse of our sins. The Lord layes all the load of our sins upon him. The phrase in the Text is *irruere fecit*, he made our sins come mightily upon him.

4. Con-

4. Confession of sin is made with this. We can never make good confession of faith, without good confession of our sins. We must, if we would have benefit by Christ, acknowledge we are all accursed by sins, and worthy to die for them. The humble confession of a sinner doth best bring us on to confession of Christ our Saviour.

5. He saith, this sacrifice shall be my expiation. So beleevers must cast themselves upon Christ, beleeving he is the alone sacrifice and propitiation for our sins, that God by him is reconciled to us, satisfied for us, and joyns with us in an atonement.

6. The beast for sacrifice was slain in the place of laying on of hands: So Jesus Christ was not to be put to death, but because our sins were found upon him. Our sins make Christ to die, and Christs dying makes the guilt of our sins to die.

Acts 4. 28.

Though it be said the Lord laid them upon him, yet that is no more then the Fathers appointing him thus to be our Surety and Mediator, and thus to die for us. Yet withall Christ willingly took our sins upon him, he was both a willing Priest and Sacrifice; he did as willingly take our sins and curse, as ever man did take a blessing. And thus it came about.

1. God the Father appointed and ordained this way, as being the best, and most eminent, to advance the glory of his justice in the accursing sin; and most eminent for advancing mercy, so saving

ving sinners by the death of his Son.

2. God the Son was spontaneous and forwardly willing to take this way and please his Father, and glorifie him, who had fore-ordained him to it. Withall to shew his infinite love and delight in readines to save mankinde, though with his own curse and death. *For his delight was with the sons of men, rejoycing in the habitable parts of the earth.* Christ pittied mankind under wrath and damnation, not willing to lose that beautifullest piece of Gods creation upon earth, which is sometimes called all creatures, or every creature, as if man were the whole creation. Which made the holy *Nazianzen* contrary to our common account call the World the *Microcosme*, or little World, and man the *Macrocosme*, the great World in the little one.

That is a very odde reason given by one, that God laid all our iniquities upon Christ, to save Christs longing, because God would not crosse his Sons minde, all whose delight was that man should not perish. A very improper and untheologicall conceit, which sets a disorder in the acts and things of God. For a man may more properly and divinely say the contrary; but that is not an Evangelicall and meet manner of speaking, that Christ was very forward to die for us becoming man to save Gods longing, that he might not crosse the minde and purpose of God. This was the minde of God, that his justice should be

1 Pet. 1, 20.

Prov. 8. 31.

Mark 16. 15.
Col. 1. 23.

Nazianzen
saith man is
μακροκοσμος
εν μικροκοσμω.
Orat. 2. in Pasch.

Crisp 2. Vol.
Serm 11.

Ex ordine, Deus
primus ordinavit
salutem & sal-
utis conditio-
nes, quam Me-
diatorem Chri-
stum, quippe qui
constitutus est
ut istam vonta-
tem patris sui
faciat. Unde

& servus Dei dicitur, & Angelus foederis. Nam quod ultimum est in executione, pri-
imum fuit in intentione. Synod. Dordrac. Act. p. 3 ad 2 Judic Drentan.

satisfied,

*Relloc. in
Ephes. 1. 3.*

*Ibidem in Sy-
nod. Dordrac.
ut supra.*

*Psal. 40.
Heb. 10 7, 8, 9.*

satisfied, and also that his mercy should be glorified in mans being saved. For this he ordained and decreed the salvation of man, and ordained that his Son should become man, to effect and bring about this salvation of man. And we know little in Divinity, if we know not that in the order of things acted about our salvation, God the Father is the first, the Son the second in order, the Holy Ghost the third. The Father is the first efficient cause, and fountain of operation; the Son the second efficient cause; and the Spirit the third. It is an Arminian tenent, to say God first decreed a Mediator, and then set down the conditions under which he would save man, this is to set the means before the end. Though the love of the Son of God be infinite to man, yet the love and delight of Christ in man, must be conceived secondary, in respect of the decree of God, and Christs first longing must be to please and content his Father, and his second longing must be to save mankind in order to the first, and that because it is the will and decree of his Father. See but the first six verses of the first Chapter of the *Ephesians*, and you shall finde God always first in his purpose, decree, counsell, of blessing us in and by Christ, who in the order of causes is set after God the Father, and therefore Christs longing to save man, must not be alledged as a foregoing cause of Gods decree concerning Christs Incarnation. Otherwise it should run thus, That God the Father should say, *Lo, I come to do thy will, O my son, I am content to do it*: Whereas they are

are the words of Christ to his Father. Though the Father doth the will of the Son of God in doing his own will, they being of one minde and Godhead, so that he do it not as a point of obedience; yet to say he doth it not to crosse the Son of God, is to bring him down as a Father to please his son, whereas obedience is for the son to be performed to the Father. So the Son of man saith, he did not seek to please himself, but to please his Father; *I do always the things that please him.* This I have insisted upon, to shew that all the well meaning speeches of Holy men, are not to be taken without examination, since some may be spoken unwarily, and with reluctance to sound Divinity.

John 8. 29.

First, We are here to take heed of suffering any blot in this fairest copie of our salvation by Christs Redemption. That is a foul blot with the blackest inke that falls from *Socinus* his Pen, blemishing the beauty of this Scripture, this fair line of our full evidence, to make the laying of our iniquities upon Christ, to be no more then Christ dying for our good, by his constant and holy death, confirming to us Gods promises of life, and shewing us an holy way to escape Gods wrath and curse. This is a Jewish course and base vail, not onely to cover and hide the grace of Christ while he was on earth, but to debase him while he is in heaven. If *Peter* (as they say) was crucified, was he crucified for us? Yes, he was thus crucified for us, to give us good and benefit by our imitation of his patience and constancy

use.

Maimonid.
in More Ne-
voth.

Gal. i.

Use 2.

in death, but he had not our sins laid upon him, to die in our stead, and surety it for us. If there should be any thing thought on in that kinde, *fide jussor fide jussore egit*, the surety needed another surety, according to the Jewes Adage. If our sins were not laid upon Christ, where is our lamb? who is our Passeeover, that was sacrificed for us? It is good that he died for our confirmation, for our imitation, but something is behinde, we want an atonement, we are captives, we want a ransome, debtors, we want a sure and satisfying surety. Our salvation from sin and wrath, is yet to seek, if Christ died not satisfying for, and ransoming from our guilt of sin, we must turn wretched seekers for ever. Let us leave our sins upon Christ, *and leave Angels from heaven as liars, if they speak against it*, for the Holy Ghost hath spoke for it, *that he hath laid on him the iniquities of us all.*

We are herein to justify the justice of God, and to fear and tremble at the commission of sin, which God would not pardon without the blood of his Son, his dearly beloved Son, because he deeply hates sin.

2. It teaches us to magnifie one while, the ever-loving God, another while the blessedly gracious Son for this infinite suretiship, taking a deadly curse upon him for us. Bless we God for his blessed counsel and purpose of grace, that he would part with his Son from heaven, rather then let poor sinners depart into hell. Bless we the Son of God, that (if we may use those words in an Allego-
ry

ry this way, which I dare not say is the full meaning there) came *leaping over the mountains*, hills of wrath, and all the high ground of curses, pains, anguish, and rejoyced like a mighty *man refreshed with wine*, when he drunk the wine of Aspes, the poison of poisons, the guilt of our sins, and the vengeance of God: They tell of drinking healths, Christs bitter cup was drunk for our sweet health, and drink as often as we will, we never drink an healthy draught indeed, untill we can by faith cast our selves, and sins upon Christ crucified. What shall we do then? when Jesus Christ speaks of love and obedience, shall we not say? Lord, command and have, since on thee were *laid the iniquities of us all*; a strong and constraining bond of love and hearty obedience is laid upon us all. We debtors owe our lives to our surety, *we are not our own*, and blessed be the Lord that we are not our own, for then we belonged to wrath and death: *We are bought with a price*, and we desire any way, every way to glorifie thee by our bodies and souls, which are thine.

Cant. 2. 6

1 Cor. 1. 6.

3. May not we here take the bounty of Gods mercy, and say that Christ died for all single persons in the world, since it is said, that *God laid on him the iniquities of us all*? Do not they best rule us in this that set out the intention of God to be to give the death of Christ to save all, do they not most gloriously enlarge Gods grace, to make an univ. rſal Redemption? I answer, Yes, If the will of God were not more distinctly made known to be otherwise by other Scriptures, that open his minde more fully.

Z 2

1. This

1. This All is all sorts and conditions of men, Jews and Gentiles.

John 17.

2. This All is but all that are given him of the Father; but all by election, and effectual vocation are nor given unto him by God. Our Saviour himself saith, *The Father gave him power of all flesh, that he should give eternal life to as many as he had given him.*

John 3. 16.
John 4. 42.
1 John 2. 2.
Revel. 5.

3. It is said, *God so loved the world, and Christ is the Saviour of the world, &c.* But is not the world taken so, as to shew us, that he came not to save Jews onely, but the Nations and Gentiles also? that is, through the whole world, he redeems some by his blood out of every tribe, people and nation, as it is in the *Revelation*: And is there not a world of the elect and called ones, called out of the great world? And is not the world sometimes taken so narrowly, as to signifie but a great company and multitude; yea, and that of Jews onely? As when they wondred at the miracle of *Lazarus* raised, they flockt after Christ. *The Pharisees therefore said amongst themselves, perceive ye how ye prevail nothing? Behold the world is gone after him.* And yet this world was so strait, as it was but a great company and multitude of the Jewes.

John 12. 19.

4. Doth not Scripture say, *he came to loose captives, and seek and save the lost, and heal the sick*; even those that were sensible of their captivity, and had found their lostness, and were sick of their sins, his mercy and merit is extended to such.

5. And

5. And if he died with an intent to save all, O how miserably shall Christ be disappointed of his intentions, because many shall perish; the way and gate to hell is broad and large, and many shall go in thereat. Now Christ shall be disappointed of his will in many, if it were his intent to die for all. Now this is inconvenient and carries much absurdity along with it, that Christ should be thus disappointed.

6. If it be ruled thus, that Christ died sufficiently for all, but it is not effectual to all, me thinks that is not a sufficient answer. His death was sufficient for all, if the will of God had bin so set, and if men would receive him. We are not to look at an aptitudinal, potential, objective, abstracted sufficiency of the death of Christ, but we look at it subjectively, and actually, and formally, with the will and intention of the Father and the Son, for a price to be paid, and merit to be given, and satisfaction to be made for sinners. We do not look whether Christ's death was sufficient to save the damned, but whether Christ did actually give himself a ransom for the reprobates, or no. It will be an hard thing and not to be digested by the reason of the Scripture, to take this for a truth, that Christ died for those that shall perish; that he suffered in the stead and room of the damned, that he paid a price for them, and yet they perish. It will but come all to this, that the death and sufferings of Christ might have been sufficient for all, if God so had intended, if Christ so would have had it, but it doth not conclude, that the obedience

*Vide Voetium
disputat. Theol.
lg. p. 2.
Cap. de merito
Christi.*

*Maximè hypo-
thetica minime
est positiva.*

Math. 1. 21.

Luke 1. 77.

Hebr. 5. 9.

Tit. 2. 14.

Use 4.

dience and death of Christ is sufficient for all. The sufficiency of a thing is best seen in the intention it should be so, and in the efficiency of it. 1. Better were it for us to see if we be Christs sheep, know our shepherd, *hear his voice, and follow him.* 2. If we be soul-wounded sheep, these may best look at the wounds of the Saviour. 3. If we be a people in covenant with Christ, he came to save his people *from their iniquities.* 4. If we believe in Christ, and can trust in him for remission of sins, the knowledge of salvation is given by remission of sins. 5. If we be obedient to Christ, for he is the *author of eternal Salvation* to them that *obey him.* 6. If we partake of Christs Spirit of sanctification, and purifying, *for he gave himself for us, that he might purifie us to himself.* These ways are best for discovery, to know whether we be in any hopeful state, to affirm to our selves, that our iniquities are taken from us, and laid upon him. This is the best way of disputing, to dispute the case in our souls about efficacy of Christs grace of life, to draw to our selves the comfort of the efficacy of his death, what ever the sufficiency in it self be.

When a sinner would see a sight of comfort in mids of heart groanings for sin, laws, urgings for satisfaction; hells pressing accusations and temptations to lie down and perish, let him go forth and see with the eye of faith Christ crucified, with all his iniquities laid upon him. Do not say as unbelief, or weak faith, or strong temptation would urge, we have sinned, and we must answer: our iniquities

iniquities were acted by us, and they must lie upon us for ever, but remember the sufficient surety, and the everlasting Redeemer, they were laid upon him by God, and God would have us lay them upon him by our faith in an actuall beleevyng, and applying the merit of his doings and sufferings. Let our sins lie as God hath laid them, therein lies our best comfort.

VER. 7.

He was oppressed, and he was afflicted, yet he opened not his mouth, he is brought as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he opened not his mouth.

OF Christs sufferings, precious in the matter, his dying for our ransome, and for satisfaction to Gods justice we already have heard; of Christs sufferings precious in the manner, with meekness, willingness, patience, silence, we are further to speak: *For he was oppressed, &c.*

First, He was humbly and meekly silent, said and did nothing to argue any unwillingness and impatience in all that he underwent. The sad and heavy passion of Christ is set out here two ways:

1. Simply, *He was oppressed, he was afflicted.*
2. Similitudinally, and comparatively, *as a lamb, as a sheep.*

Secondly,

Secondly, The voluntary and patient carriage of Christ under all this, is laid out in both these expressions, when he *was oppressed, and afflicted; he opened not his mouth.* Compared to a lamb, and a sheep, he dies like a lamb, unstrugingly, patiently; he is shorn like a sheep, his clothes taken off, made naked: his skin is shorn off, he is whipped, and scourged, yet quietly, silently. We have heard of the fault of sheep, they are a wandring, erring creature; that are we: We shall now hear the commendableness of a sheep, that it is shorn, dies quietly; so did he, when he was a sacrificed sheep to pay a price for straying sheep. This Verse is an excellent storehouse for Christians comfort and learning. Of comfort, in that we here have Christ paying all our debts by his death. Of learning, giving us an excellent pattern of life and death, to imitate Christ in his meekness, willingness, patience. The Antients at the end of a Sacrament, had their Officers looking into the Chalice used in the Communion, and carefully gathered up every crum of consecrated bread, if they found any in the cup, in which the bread was used to be dipt, or any where else scattered on the Table, and lost none of them. Every crum was by them called *Μαργαρίτης*, a pearl. So truly all the fragments and crums of this Chapter are pearles, and this verse among the rest, and to be esteemed by Christians: We will endeavour to gather them up, that none be lost.

The first phrases, *he was oppressed, he was afflicted,* go double, as the most of the expressions in the

Gent. Hervet.
ad Cabasil. &
Maxim. de Sac.
Rit & Eccles
Myflagog.

Job 39. 7.

Adigere ad solutionem debiti vel ad aliud operis faciendum verbo עָרַפְעוּוּ redditur, Mar. 5. 27.

Mark. 15.

Forerius.

Capell in private Letters to Bradshaw.

Exigitur debitum nostrum ex rigore justitiæ divina: Ipsi vero spondet.

Sponsor sive fidejussor constituitur. Ut latini respondere est a spondere, & Galli respondere pro fide jubere dicunt: quid in pari ratione עָרַפְעוּוּ

quod propriis respondere significat pro spondere & fide jubere surpetur?

This way Gattaker confesses himself most satisfied. In Adver. Miscel. lib. 2 cap. 14.

actor, of debts. Creditors cannot sue for, and exact debts of them in the grave. In Job 39. 7. For the *driver* in the Margent, is the exactor.

He was afflicted, that is, He was sore and fearfully put to it, in the undergoing satisfaction for all our debts to God, when all our iniquities were clapt on his back as surety for sinners. The word, besides afflicted, will signifie, he was humble, he answered, or he obeyed, or humbly submitted himself; and this we call in our language, to answer a debt. This was a great affliction to Christ: we were the miserable debtors bound to Gods Justice, Christ was righteous, and nothing could be charged upon him; but being our surety, he answers for our debts, it was exacted of him, he paid for all. None endured any thing to satisfy for their sins, but God commences his suit against Christ, as the sponsor and surety, that must answer for all; and pursues him with the rigour of the Law to cross, curse, and death: The debtors live, the surety dies for them. He opened not his mouth; he quietly and meekly took all this upon him. Thus to satisfy his Father, and opened not his mouth to say any thing against it, either that God was a rigorous creditor, or that we were unworthy debtors, and wretched ones, that he must endure all this in so hard a way for us.

The word *opened not his mouth*, is primarily, Was tongue-tied, or bound up, said nothing, as if he had no power to speak, and could say nothing. But he had power of speech; it was a willing silence, it was his goodness and patience that tied

ried his tongue, and made him silent. Nor is it that he was altogether silent, for he spoke divers things, but he spoke nothing impatiently concerning mens sins, his own grievous passion, or his Fathers sore exaction.

Here it will not need to handle again the sufferings of Christ, that it was for Gods satisfaction, sinners salvation; that Christ was charged with all punishments and afflictions, that sinners might be discharged, these being looked at before in the phrases of Christs being *wounded for our transgressions*, and *bruised for our iniquities*, the *iniquity of us all laid upon him*, which was the last.

Two things rather shall with special respect be mainly looked after:

1. The willingness of Christ in suffering.
- 2 The patience of Christ, as a meek Lamb, suffering with silence, without resistance.

For the first, the point shall be thus; *Christ was a most loving Saviour, a voluntary sufferer.*

Doctr.

Which I take up thus, *He was oppressed*; He was pressed with divine exaction, and yet he willingly paid what was exacted for us; he voluntarily undertook to be our surety, and answer for us. Next to the Decree of God, Christs affection was the great loader of him with affliction: Christs soft and pressing bowels of mercy drew him on to all his oppression and affliction. Hence it is said, *Christ came not to be ministered unto, but to minister,*

Matth. 20. 28.

Joh. 10. 14, 15. *ster, and to give his life a ransom for many.* He saith of himself, *I am the good shepherd*; how proves he that? Thus, *I lay down my life for the sheep*: Other shepherds shew their goodness by keeping the sheep in good pastures, watching over them and saving them from the wolf, and yet they feed them for the Butcher: But Christ is the good shepherd that laies down his own life to spare his sheeps life: Other shepherds have care without cost; but Christ, besides care, is willing to be at cost with his own blood. He may well be called the great shepherd of the sheep; others are but little shepherds in-comparifon of him.

Hebr. 13. 20.

Joh. 10. 18.

Joh. 18. 5, 6.

Object.

It may be urged, it is true, Christ died for the sheep, but he could do no other, for men took away his life. To that is replied, The Jews took away his life, but his death was more by his own voluntary giving, then by their violent taking; they could not take, if he had not given; they were not so forward in crucifying, as he was to be crucified; and so he answers himself, *No man taketh my life from me*, that is, against my will; *I lay it down of my self; I have power to lay it down, and I have power to take it again.* We finde he had power by a word of his mouth, to drive all his enemies down, and throw them backward when he pleased.

Objection may stop the way thus; Christ avoided the Jews divers times, when they would have taken him, and fled from one place to another, lest they should apprehend him; therefore it seems he was not so willing.

No

Ans.

No argument is this of his unwillingness; a man may be willing to do a thing, but yet to chuse his season, and not to do it at any time, knowing an appointed time when it should be done. So Christ knowing the will of his Father, he should die, and the time appointed by his Father, he fled, and refused no longer then till the hour appointed was come. Till that time he used to say, *His hour was not yet come*, and so the sins of the Jews were not ripe, nor the time for fulfilling his Ministry was yet compleat: Notwithstanding, when he knew the season ordained by his Father, then he stood to it, and yeelded himself to the things made way for his passion, knowing that his hour was come, and so saith to God, *Father the hour is come*. Then he offered himself to the Jews, knowing all things that should be done unto him, he goes forth, and saith to them, *Whom seek ye?* when they said, *Jesus of Nazareth*; he told them, *I am he*. And with that speech, they were driven backward, and fell to the ground, yet he lets them rise again to apprehend him, who, if he had not been very willing could have kept them down; he could have driven them into hell, as well as to the earth, if he had a mind to escape them; yet see his infinite willingness, *I have a baptism to be baptised with, and how am I straitned*, that is, pained and troubled, *till it be accomplished*. What was this baptism? not of water, that was done by the Baptist; it was to be baptised in his own blood, and that the Jews and Scribes, high-Priests were to bring about. Admirable willingness, to be pain-

ed

Joh. 7. 30.

Joh. 13. 1.

Joh. 17. 1.

Joh. 18. 4, 5, 6.
Moritur non
vinculo ne-
cessitatis sed propo-
sito voluntatis.
Fulg. 11. 15.
Luk 12. 50:
valde aeger a-
pud Irenaeum
legitur, valde
fastidio ad ipsum,
lib. 1. contr.
haeres. cap. 18.

ed with a longing heart, untill he be full of pain and passion; his very heart is as it were crucified, till he see his body crucified.

Other things may particularly be looked after, to shew his willingness, and the Reasons of it;

First, There is Christs choice of all humbling and afflicting things, refusal of all glory and ease. he came from heaven, of a Lord, to be a servant, betaking himself to a poor and low condition. Though he were Lord of heaven and earth, yet he demitted himself to a lower condition in some respects, then his lowest Tenants, Foxes and Birds; *The Foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head.*

Matth. 8. 27.

Secondly, In sufferings he might have chose the most creditable, honourable, facile, easie sufferings, that had the most face of a blessing, the least face of a curse; the least pain and reproach in them yet he chose revilings, blasphemies to be laid on him; he chose scourgings, smitings on the face: a death the most painful and shameful, to be hanged and nailed on a cross, a servile death, a dogs death. For at Rome every year they had a day, wherein they crucified dogs, because they watched not well, and barked not when enemies came to take the Capitol. *He was made a curse for us, for cursed is every one that hangeth on the tree.* He was more willing to be pained to the uttermost, then Jews were to put him to it.

Plin. ar.

Gal: 3. 13.

Thirdly, His willingness is made good by the manifestation of his wishes, desires, longings to be

be sacrificed for sinners. Wishes and desires are the chariot of the soul and will, in which it rides the most delightfully to the accomplishment of what it loves and longs for. With desire *have I desired to eat this Pasover with you before I suffer.* As if he had said, I have a great love and desire to this last Supper of the Pasover, because it is the last, and presently goes before my offering up my self as the Lamb of God for you and my flock: with desire I have desired, I have an earnest and double desire to this, as beyond which, you shall have no more Lambs, but my own flesh to feed on for a full pasover. *It is my meat to do the will of him that sent me, and to finish his work;* It was Christs meat to be put to death, and to be made ready for spiritual food for sinners to feed upon. This was the will of God and part of his work he had to do, that he might give his body to death, and his flesh might be meat indeed, and his blood drink indeed for his servants. One is very well pleased with that for which they much wish, and earnestly prepare.

Fourthly, Christs engagements for us were the engagements of the highest love, and love is the great Steward of the souls willingness. Two ways did he mightily engage himself, to be our Surety, to be our Sacrifice. In our extreme necessity when we were all dead and lost men in *Adam*, and had the Sentence of death in our selves, he offers up himself a sacrifice to God for us, and saith as *Rebecca* to *Jacob*, when he was afraid his Father would curse him, *upon me be thy curse my son.* For suretyship,

Luk. 22.14.
Maxim ope e
desideravi per
usitatum Hebra-
ismum, quo no-
men verbo ejus-
dem significati-
onis additum,
significationem
illius intendit.
Gerhard. in
Harmon. Evan.

Joh. 4.

Genes: 27.13.

ship, they say it is the very heart of kindness. A beggar'd surety, beggar'd with passing his word, being rich himself and owing nothing, but bound for others, we say he undid, and spoil'd himself with kindness, his own kind heart did undo him. So Christ paid for the things he never took; no pains, no death was due unto him, for he knew no sin of his own, and so should have known no death, but that he was surety for us miserable debtors. He was not called upon by us to be our surety, but he offered himself to his Father, and to us, to take our nature, and the debt of our nature upon him, which was not moneys, but guilt of sin and death.

Fifthly, Needful it was Christ should suffer willingly, to answer and make satisfaction for *Adams* willing transgression, and voluntary defection.

Sixthly, The way of Christs satisfying was especially by sacrificing himself for us, and it was necessary it should be a free-will offering. The best fat of every sacrifice was the freeness and cheerfulness of the heart of the offerer. The Lord loveth a cheerful giver. The freeness of Christs mercy had not been so well discovered in dying for us, if he had not been a voluntary oblation: Extorted kindnesses, are unkind kindnesses. Fruit that fall of themselves are the mellowest and sweetest. *Lo, I come, saith Christ, to do thy will, O God.* The old enemy that would fain be honoured as a God, though it be but as the God of this world, when he would be worshipped and sacrificed to, he required

required hymns, songs, dancing, musick, feasting, and all to make the people more heartily, and cheerfully to worship him. If a beast to be offered did resist, and not stand willingly by the Altar, they counted it among the Heathens an ominous thing, and boding no good, as if their gods were displeased, and would not like it. It was counted a sad presage for *Julian*, when offering Sacrifice, he had a Bull broke his bands, and ran away, and was hardly forced back again to the Altar. Though their Divinity was a vanity, yet this is a divine verity among Christians, that Christs sacrifice was the most voluntary, and the most holily willful that ever was; and that it takes the heart and good will of God above any thing that ever was offered, or shall be offered to him; and by consequence, deserves and challenges the most affiance, reliance, love, and hearty good will of beleivers to embrace it, that all other things should be esteemed as losse, and dung in comparison of it.

There is a folly or a madness rather, grown up out of an Heathenish root, to be abhorred and hissed out from amongst Christians, that would bring all things under the rule of stars and constellations; nay, even Christ himself by them must be subject, though the Sun of righteousness, and the bright morning star, to the influence and inforcement of the stars his vassals and creatures. Inso-much as the wretched Astrologers have laboured to bring about the birth, and some acts of Christ to be by such a Position of the Heavens,

Nat. Com. Mytholog.

--Discussa fugit ab Ara Taurus. Lucan.

Amian. Mar- cel. lib. 34.

Use.

Malac. 4: Revel. 22.

Taisnier. ex Al
burnasare &
Alberto.
Mornaus in
lib. de veritat.
Christi. Re.
cap. 33.

as if it must needs be so, because of such a face of the heavenly bodies: They are not worthy to be named but with the indignation of every true Christian. For by this Christ was not voluntarily incarnate, he died not voluntarily, but with the necessity of stars he came into the world, and went out of the world, and so we may thank the good stars of heaven for it. A great step to Heathenism and Atheism is this, to make the stars to govern the great acts of God, and rational men, when God put them under their feet. And it is to be observed, Astrology cannot be much set up as it is now, but Theologie and Divinity of the Word of God must be as much debased, and let down. By such a doctrine as this, it must not be *oblatus est quia ipse voluit, sed quia ita stella voluerunt*, he was offered, because the stars inclined so: But our best constellation that brought all about was the decree and counsel of the Father, and by the grace and rich loving kindness of the Son.

Concil. Car-
thag. 1. Con-
cil. Toletan.

Suidas in ver-
bo Βλακεννό-
μιον,

We cannot but with shame look upon the credit of those Star-gazers cryed up in our Christian common-wealths, when Heathen Emperours have suppressed them, Christian councils have anathematized the beleivers and followers of them. At *Alexandria* the Astrologers were enjoined to pay a tribute which was called Βλακεννόμιον, the tribute of fools, because foolish people consulted with them, and trusted their Art. It is time for people to grow wise by the word both for their bodies and souls, rather then to hang all up-
on

on the influence of the stars, since we cannot so attribute all to the good pleasure, and counsell of God, and freeness of Christs mercy, if we look at the counsel of the stars and heavenly bodies.

Can we do less then pour our souls out into thankfulness to Jesus Christ, for his infinite good pleasure to die, and that with all willingesse for us. It is not a satisfying for us by borrowing some part of the satisfaction extrinsically, as one did to satisfy the Law, putting out one eye of his own, and another of his sons; but Christ willingly undertook all the curse himself, and the wrath of God fell not upon one hair of the sinners head that was reconciled. Thus Christs satisfaction calls for gratitude, and thankfull extollings, above all that ever were or shall be; Mount *Calvary* being the greatest School or University of love that ever was known.

Use 2.

Calvaria Amoris Academia, à Lapide

We may not refuse to learn our duty of free and willing obedience to Christ, to his children, else we neither praise him, nor imitate him.

Use 3.

The second Point is, of Christs patient offering up himself, as a lamb and sheep for us sinners.

Christ meekly and patiently died for us, in midst of all the wrath of God, and furie of men.

Doctr.

No lambs or sheep amongst men ever came neer the patience and meekness of the Lamb of God in suffering, and dying for us: Lamb and sheep is but the similitude, Christ is compared to them, but he is far before them. It is not set down so much for the praise of sheep, as for the exalting of

the patience of the great shepherd of our souls Jesus Christ, who quietly gave up his life for his sheep.

1. We may understand that sheep are sometime taken in an evill sense, as we have heard, and then it is applied to us sinners, *All we like sheep have gone astray.*

2. Sometimes it is applied to us men in a good sense, as making us the people and flock of Christ, his redeemed flock whom he feeds, tends, guides, cares for, dies for, and they *hear him, know him, follow him, and he loves them*, and prepares the Kingdome of heaven as sheepecotes for them.

3. Sometimes Christ is compared to a shepherd, as *Ezek. 34. Joh. 10. Hebr. 13.*

4. Lastly, he is compared to a sheep, as here, but then it is always to the goodness and meek qualities of the sheep, and the afflictions, or sharp and violent usages of the sheep, they being a silent and gentle creature fit for sacrifice, because quiet and unresisting. It is a common thing to speak of meekness and patience in this manner Proverbially, as quiet as a sheep, as gentle as a lamb, a meek lamb, an innocent lamb, when we would praise some for their meek and harmless behaviour; yet sheep and lambs are an unquiet and impatient creature in comparison to Christ. They are but a poor and empty shadow in comparison to the substantials of perfect patience and meeknesse in our Lord.

1. For meekness and quietness in sheep, it is not a vertue, but a commendable quality, which they act

Psal. 23. 1.

Psal. 80. 1.

Ezek. 34

Luke 12. 32.

John 10.

act without reason. It is indeed from the Creator of all things, who has so framed and disposed of them. Some creatures he hath armed with tusks and teeth, or horns, or otherwaies with strength, to bite, push, strike, resist, or be pugnacious, but has given to the sheep less of strength, no inclination to fighting or defending it self, but more easily to be lead and yeeld. God is marvellous in his providence (but that we are blind Schollars in the School of the creatures) giving several dispositions and tempers to beasts; as subtilty to Serpent and Fox, cruelty to Tyger, mighty strength to Lions; but of special goodness to us, making those that we most commonly feed on, and appointed for sacrifice, to be gentle, easie to be taken, and to be dealt withal, as Lambs, Sheep, Kids, Bullocks, Calves, &c. If the Lord had so ordered it, that Bears, Wolves, Leopards, &c. should have been our ordinary food, we should each day seek our meat with the peril of our lives; nay these creatures would make us meat, and devour us.

2. Some give another answer to the question concerning sheep, which is ingenious, but reaches not high enough, to let God have his praise most clearly and freely. They say a sheep goes quietly to slaughter, because it hath been used much to be handled, as every day to be milked, and the rest of them every year to be shorn, and therefore when it is handled and carried to slaughter, it goes quietly as fearing nothing, but shearing or usual dealings with it. A Swine on the other part, they say

*Max. Plan, in
vit. AEs.*

say is hardly handled, but keeps a great deal of noise, and resisting, as having neither milk nor fleece, which it hath been usually handled for, and therefore resists and is impatient, expecting the worst.

Patience of Saints in suffering of hard things, and of Christ under the cross and curse, the holy Ghost loves to set it forth by sheep and lamb; *For thy sake are we killed all the day long. &c.* cruel slaughtering by our enemies, is patiently endured by us as sheep: So *Jeremiah, I was like a Lamb, or an Ox that is brought to the slaughter.* Of Christs patience all the actions and passions in his life speak loud, though he himself oftentimes through meekness of spirit spoke nothing. *I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.*

1. This sheep was sometimes lead to shearing, when they would shear from him his good name, and call him Traitor, Impostor, one that deceived the people.

2. Another while they shear him naked, rent his cloths from him to scourge him.

3. He is shorn from friends and loving followers, *all his Disciples forsook him and fled.*

4. His skin and flesh was shorn with whips and scourges.

5. They endeavoured to shear off all his comfort and communion with God, when they would needs make him a Devil, or to be in league with *Beelzebub*, and to cast out devils in his name; yet this

Psal. 44. 22.

Jer. 11. 19.

Isa. 50. 6.

this sheep among these shearers is dumb and opens not his mouth.

6. Lastly, They lead him to the slaughter, yet this Lamb of God takes all patiently. We hear much was spoken cruelly and bitterly by the butchers and slaughterers in the proceedings in judgment against him, but the Lamb says very little. Insomuch as *Pilate*, when he gives him no answer, is angry at his silence, impatient at his patience, and saith, *speakest thou not unto me? When he was reviled, he reviled not again; when he suffered, he threatened not.* &c.

Mt. 14. 60, 61.
Mt. 15. 4.
Joh. 19. 9, 10.

Pe. 3. 2.

Suppose it be objected, Yea, but Christ did open his mouth, and did expostulate and reason the case with his shearers and slaughterers.

Object.

It may be then as soon answered, That this is not meant, that he did not speak at all, nor at all open his mouth, but that he did not open his mouth impatiently, unquietly. A sheep and lamb bleats, and opens the mouth at slaughtering, but it is quietly and unstrugglingly in comparison to other beasts. One in his sufferings may reason the case with his unjust adversaries, and yet be patient; so did Christ. When he was smitten on the face, he meekly said, *If I have spoken evil bear witness of the evil; but if well, why smitest thou me?* Here is the soft voice, and patient bleating of this meek Lamb of God. Patience may be as well shown in sober reasoning, as in very silence.

Ans.

J. h. 18. 22, 23.

1. He opened not his mouth threateningly, to call for fire to consume his adversaries, as did the Prophet *Elias*, or to call for twelve Legions of Angels

Angels to rescue him and destroy his enemies. He could have done it.

2. He opened not his mouth murmuringly against his Father, that sent him to this bloody service, but approvingly and submitingly said, *not my will, but thy will be done.*

3. He opened not his mouth bitterly against sinful mankind, for whom in his passion he paid things that he never took, and the just suffered for the unjust.

4. He opened not his mouth reproachfully against his Countrymen the Jews, that for healing their sick with his hands, bored his hands; for walking with salvation among them, offered to them divers years, pierced and nailed his feet fast; for pouring out of his mouth the milk and honey of Gods love in sweet promises, they would fill that mouth with gall and vinegar, yet he prays for them, *Father forgive them, &c.*

5. In all his passion, he opened not his mouth passionately.

But the Papists are addicted more to pictures then Scriptures, and to things for the outward senses, more then for faith. It is better to behold the Lamb of God in the word of grace and promise with the eye of faith once, then a thousand times with the eye of flesh in a picture of wax. Is there not within both superstition and cold devotion, forbidden and complained of of old? Is it not their manner for all this devotion to worry Christs living Lambs by martyrdom, whiles they worship painted Lambs upon a wall? as one of old

com.

It was forbidden to use the picture of the Lamb of God, in 6 Gen. Syn. Can. 82. caranz Sum: Concil. Agnos vivos volunt vocare, & in pariete pictos adorare. Claud. Taurinens.

complained of them. — From this Popish levity and vanity, has been retained a simple custom amongst us, that we have a trade which deals in wool and cloth, that give the holy Lamb for their Arms, besides the common signs for Alehouses and Inns of the holy Lamb, a thing that might be looked after as well as pictures in Church windows. The Lord knows how seldom in looking on these lambs, they remember the Lamb of God.

Here is a better and livelier way of remembrance, beside the Word and Sacraments, which set before our eyes the Lamb crucified for us, a calling to mind Christs passion and compassion by other occasionals. Learn we by our eyes to convey something to our hearts. It is the art of spiritual Alchymists, to draw heavenly things out of earthly.

Whensoever we see a lamb quietly slain and dying, when we see the shearing of Sheep, quietly lying till it be done, we may fetch up our souls to an holy remembrance of this place, and this matter, to tincture our meditations with the devout and thankful thoughts of Christ far more quietly and meekly led to shearing and slaughtering, and not opening his mouth. Call to mind Christs cross, and the wrath of God, let the Shambles be as good as mount *Calvary* to you. Humbly and thankfully remember how we should have been in the slaughter-house of divine wrath, we should have been sacrificed to Gods Justice; but the Lord provided a Lamb in our stead for a burnt offering.

Mine eye affected mine heart.
Lam-3.51.

They report of their famous *Francis*, the Popish Saint, that he never saw a Sheep or Lamb going to Shambles, but in remembrance of Christ, he melted with tears, and devout softness of heart. Indeed I think, if we were righter Christians, we might make a devout and heavenly use of many earthly things better then we do, and make bellows of the creatures to blow up our cold hearts into an holy flame of devout remembrance of God and Jesus Christ. As by sight of a vine, we might remember the true Vine, whose Father is the Husbandman, whose branches are beleivers. By a Garden of sweet Flowers, we might remember Christs dreadful Garden full of Nettles, Thorns, and Briars of wrath, where his Agony was.

4. Our great pattern of willing obedience to the heaviest injunctions of the Lord, we have in the sufferings of Christ. With what ready hearts should we do all we have to do for Christs sake, if we love him, and consider the great things he hath done for our souls? He deserves, nay, his spontaneous, and lamb-like passion commands at our hands all chearfulness in serving him. If the green tree burned without noise, smoak, trouble, what should the dry tree do, but do and suffer quietly, having more easie and light trials? We are bound to imitate him, if we mean ever to be really thankful to him.

1. Gods commands to him were heavy and grievous, to poverty, death, curse, to hiding and holding in of the glory of the Son of God; to us,

us, commands and yokes are easie and light, in comparison, to beleeve, to obey; if at any time our hearts, flesh and blood arise with this mur-
mure, *this is an hard saying*, let us remember Christ scrupled not to wrestle with hell and death, to deliver us from curse of both.

Matth. II.
1 Joh. 5:

2. Consider, Christ obeyed, and did all for us under guilt and wrath of sinners which lay upon him; a beleevers obedience is under reconcilia-
tion, and knowledge of a well-pleased God. Pa-
tience is more easie under father-like dispensa-
tions.

3. In all hard performances we may beg and receive the grace and power of Christ to help us. I cannot do this, I cannot suffer that, yea, but the Spirit of Christ can help and succour me: I will request Christs Spirit, I will go out in the name of the Lord; the Spirit of Christ will make me one of his willing and meek people, will enable my arms to break a bow of Steel. Endeavour by faith in prayer to draw power and spirit from Christ, and then you may match any afflictions, you will have a ready spirit, when the same mind is in you, that was in Christ Jesus. *I can do all things*, saith Paul, *through Christ that strengtheneth me.*

4. Why should we fear, and be unwilling? Christ hath enabled his servants in all ages to undergo sore things for his sake. We have but such temptations as have befallen others. The love of Christ has constrained souls to weep, suffer, bleed, die for him; our temptations, afflictions, re-

proaches

They report of their famous *Francis*, the Popish Saint, that he never saw a Sheep or Lamb going to Shambles, but in remembrance of Christ, he melted with tears, and devout softness of heart. Indeed I think, if we were righter Christians, we might make a devout and heavenly use of many earthly things better then we do, and make bellows of the creatures to blow up our cold hearts into an holy flame of devout remembrance of God and Jesus Christ. As by sight of a vine, we might remember the true Vine, whose Father is the Husbandman, whose branches are beleevers. By a Garden of sweet Flowers, we might remember Christs dreadful Garden full of Nettles, Thorns, and Briars of wrath, where his Agony was.

4. Our great pattern of willing obedience to the heaviest injunctions of the Lord, we have in the sufferings of Christ. With what ready hearts should we do all we have to do for Christs sake, if we love him, and consider the great things he hath done for our souls? He deserves, nay, his spontaneous, and lamb-like passion commands at our hands all chearfulness in serving him. If the green tree burned without noise, smoak, trouble, what should the dry tree do, but do and suffer quietly, having more easie and light trials? We are bound to imitate him, if we mean ever to be really thankful to him.

1. Gods commands to him were heavy and grievous, to poverty, death, curse, to hiding and holding in of the glory of the Son of God; to
us,

us, commands and yokes are easie and light, in comparison, to beleeeve, to obey; if at any time our hearts, flesh and blood arise with this mur-
mure, *this is an hard saying*, let us remember Christ scrupled not to wrestle with hell and death, to deliver us from curse of both.

Matth. II.
I Joh. 5.

2. Consider, Christ obeyed, and did all for us under guilt and wrath of sinners which lay upon him; a beleever's obedience is under reconcilia-
tion, and knowledge of a well-pleased God. Pa-
tience is more easie under father-like dispensa-
tions.

3. In all hard performances we may beg and receive the grace and power of Christ to help us. I cannot do this, I cannot suffer that, yea, but the Spirit of Christ can help and succour me: I will request Christs Spirit, I will go out in the name of the Lord; the Spirit of Christ will make me one of his willing and meek people, will enable my arms to break a bow of Steel. Endeavour by faith in prayer to draw power and spirit from Christ, and then you may match any afflictions, you will have a ready spirit, when the same mind is in you, that was in Christ Jesus. *I can do all things*, saith Paul, *through Christ that strengtheneth me.*

4. Why should we fear, and be unwilling? Christ hath enabled his servants in all ages to undergo sore things for his sake. We have but such temptations as have befallen others. The love of Christ has constrained souls to weep, suffer, bleed, die for him; our temptations, afflictions, re-

Quantumlibet
nobis anxietas
tum pateras vita
presentis pro
piner afflictio,
parva toleramus,
si recordamur
quid biberit
ad patibulum,
qui invitavit
ad celum
Sidon.
Apollinar. lib. 9
epist. 4.

Facile peccatorum
causæ succi-
dantur mortis
Christi cogitatione.
---Christi
crucifixi cogita-
tio seminarium
omnium virtu-
tum. Joan.
Francis. Picus.

Heb. 12. 2, 3.

Psal. 39. 9.

proaches are easier and shallower foards; and shall we draw back and be unwilling to wade through them? Were our hearts right, we would not grudge to serve Christ in what he calls us to, nay, we would learn to sing in the stocks. What made the Martyrs count a bed of hot coals, a bed of roses, cool, soft, and sweet, but the diving of their souls into the meditations of Christs sweet, meek, patient, gentle nature, who quietly and silently underwent all for us.

15. In all reproaches, revilings, bitter usages by enemies, treacherous friends, wherein our hearts are ready to flame and smoke, and break out at our lips the mouth of the furnace, to return impatient, revengeful, unquiet words and carriage; when we are ready to be Lions, then remember Christs silence and meekness, who was silent as a lamb; and *opened not his mouth*. The most excellent suppresser of all impatient motions, is to set before the eye of the soul, the crosse of Christ, and his exceeding patience, and it will reason us into some composedness of spirit: *Looking unto Jesus the author and finisher of our faith, &c.* Consider him that endured such contradiction of sinners, is the rule to the Hebrews, nay, to all Christians also. *I was dumb, saith David, and opened not my mouth, because thou didst it.* The remembrance that all we suffer is originally from God, though instrumentally it may be by wicked and unjust men, should make us lie silent before the Lord, and this especially added to it should have great force, the eternal Word Jesus Christ hath taught us silence,

V E R S E 8.

*He was taken from prison and judgement,
who shall declare his generation?*

Luke 13. 19.

OUr Saviour said, the kingdom of heaven is like to a grain of mustard seed, the least of all seeds, but afterwards it grows up to a great tree, and the fowls of the air lodge in the branches of it. So is it here with Christ; at first he is beheld in the deep humility of his humanity, a tender stalk, and sprig growing out of a dry and hungry ground, a worm and no man, a man of sorrows, and grief, all hid their faces from him, as not worthy to be looked upon. Yet there is a time for his passion and sorrows to pass away, all his baseness and lowness vanishes: his Father delivers him out of the hands of men, he grows up to be a taller plant, then ever was any of the sons of men. It pleased the Father at length to take him from sufferings and judgement, and to raise him to honour, immortality and glory. This part I take to be his Translation from the footstool to the Throne, where as his footstool is turn'd into a throne, so his enemies throne is made his footstool.

Here we have the Fathers exaltation of his Son, *He was taken from prison, and judgement.* And withal there is a question of admiration concerning his exalting: *Who shall declare his generation?*

He was taken; A Prophetical manner of phrasing it in time past, whereas in *Isaiahs* time it was long after to come, but it should certainly come to pass,

pass, and therefore it is spoken of, as if it were already done.

From prison and judgement: This is somewhat otherwise as the Eunuch reads it: *In his humiliation his judgement was taken away*, which some will sense thus, both in this place and in the *Acts*, he was humbled so low and despised, that they used him as they would against all right and law, they condemned him, and presently crucified him, without sending him to prison, or any lawful proceedings in judgement. And thus here they would read it: *Without prison, and judgement, he was taken away*.

But there seems to be a righter meaning pointing now at the Fathers glorifying him. And this may be found to agree with that in the *Acts*. The Eunuch reads it as it was taken out of *Esay*, after the Seventy, who rendred it thus. By the word *humiliation*, Christs whole humbling under crosse and death may be meant, for his death and buri-all were the last and great parts of his humiliation; *His judgement was taken away*, is no more or other, then *he was taken from judgement*: that is, though Christ was oppressed and cast in judgement of men, yet the Lord asserted his cause, and when he was thought to be Christ extinct and oppressed, the Lord took him out of their hands, raised him and exalted him to glory; that he who was thought to be quite overcome, is glorified, and appears to have conquered both enemies and death. This is to comfort them that stood astonished with the scandall of the Cross, and Christs fearfull end,

as

Acts 18. 33.

Sine carcere & judicio sublatum est, using Mem as a privative Particle.

Walther, in Harmonie S. Script. ad Act. 2.

as at they feared he was quite swallowed up of shame and death. No, saith the Prophet, the Lord vindicated him, and took him from all their oppressing judgement, and judged him to be worthy to be set at his own right hand, able to save and honour all them that trust in him. These, together with the next words of Christs generation do make this Verse very knottie and difficult.

He was taken: Some by these words would understand the manner of his death, as if it were meant, *he was taken up, or lifted up upon the Cross*, as in *John 12. 32, 33*. But the better is, by taking to signifie the Lords taking and freeing him out of the hands of men and misery. God by raising him from death and baseness, to life and glory, did shew he was unworthily overthrown in judgement by the Jewes, and therefore he delivers him as a righteous Judge, from under their unjust power and judgement.

From prison: The word signifies coarctation, pressing, or shutting up. Thereupon some will have it thus meant, he was taken from the violent thrusting and pressing of the people upon him; but that reaches not far enough. By prison or shutting up is to be understood all his evils and afflictions, all sufferings, yea, and from judgement of men, under which he was oppressed and condemned. Though *Junius* goes a singular way of taking this judgement to be the hand and counsel of God: that God adjudged him as our surety to suffer death, which is true; but whether it agree to the rest here is rightly doubted. I like him who

Arctular. in
Act. 8.

Lotin. in com-
ment. ad Act. 8.

Feyer, in Ilai.
53.

who in the Analysis of this Chapter shortly and succinctly orders this verse thus, that in it are the parts of Christs exaltation, which are three :

1. First part is, his freedome from sorrows, which he sustained in his passion, included in the words, *From prison* :

2. Second part of his exaltation is, His absolution from judgement, that is, the declaration of Christs innocency : *He was taken from judgement.*

3. Third part is, the Immortality of the body of Christ rising from death, when the Prophet saith, *Who shall declare his generation?* This is short and plain. From the first part thus opened, we take this Conclusion.

Though Christ suffered sore by men, yet he was gloriously justified and cleered by God.

The dayes of Christs sorrowful and shameful suffering, ended with a day of Gods cleering and glorifying him. Men oppressed and judged Christ, they crucified him, put him to death, he suffered, and died, as if there were none to look after him. But at length God did what Christs enemies said, which they thought he never would do ; *He trusted in God, say they, let him deliver him now, if he will have him.* He was laid in the grave, as fast as on the crosse, the Lord delivered him, and raised him up from death to life, from baseness to glory. Did not this cleer that point, that he was the Son of God, that God delighted in him, that he meant to honour him, more then the Jews dishonoured him : that though he was oppressed

D d in

*Keckerman in
Analys. Esai.
§3. in Gymnas.
Log. 3. lib.*

Doctr.

Marth. 27. 43.

Rom. 1: 2.

Luke 24. 20

in judgement by the Jewes, yet in the Lords judgement of his cause he is exalted to glory. He was declared to be the Son of God with power, by the resurrection from the dead. Ought not Christ to have suffered these things, and to enter into glory? 1. As Christ ought to have suffered because of the purpose and ordination of God, and because of the office of Christ. 2. The satisfying office for sinners, must be a suffering office; so Christ as well after his sufferings ought to enter into glory.

Acts 2. 24.

First, God ought to clear him and give him a justifying glory, to let the Jewes and all the world see, that Christ died not for his own sins, that the grave and death which are Gods officers to hold sinners, had no power to keep him. Him God raised up having loosed the pains of death, because it was not possible he should be holden of it. It was impossible death should hold him, for death is but a servant of Gods justice, and Christ having satisfied the justice of God, death let go his hold, he could not, he might not hold him.

Secondly, God ought to glorifie his Son, to make good what Christ had said to the Jewes, to manifest that he was true, yea the truth, and all that he said should come to passe. 1. He had said, that he was the Son of God: In that he was delivered from death and judgement, this verifies what he said, *I have power said he, to lay down my life, and take it again*; this power he could not have unless he were God, and it was needfull he should rise again to declare it. 2. The Prophets had said,

That

That the Gentiles should trust in him, that he was the desire of all nations, and many glorious things were spoken of him, as that he was the everlasting Father, and the Prince of Peace. Now where was all this desire, bleness and glory? He had scourgings, judgement, revilings, pains, crosse, death, grave; here appears little glory. Alas, death and grave, especially the grave of one who died in common esteem as a grand Malefactor, there is no face of beauty, no lustre, no glory in it. But here is the glory, and that Christ may be trusted in, that he should rise again, ascend into heaven, prepare mansions of glory, blot out all sufferings, wipe away all sorrows and tears, from himself and children, and be the powerful and glorious author of eternal salvation to all that obey him, as if baseness, death, grave, had never touched him.

Hag. 2.

3. God ought to cleer and glorifie his Son, that we might know Christ prayed not blank and empty prayers, that should never be fulfilled and answered. He mentioned in his prayers some glory that was due to him; and it was fit God should give his Son that which was his due, being the heir of all things. *Now O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.* Judgement, stripes, crosse, passion, were course veils to hide the glory of Christ from the worlds seeing it; but to be mightily raised from death, to ascend gloriously into heaven, this shewed that Christ was heir to heavenly excellency and divine majesty. And indeed he could

Joh. 17.1. and 5. verses.

more easily go up to the highest heavens, then the birds can flie in this low and airy heaven.

Now for the manner of the Lords freeing Christ from death and judgment, and his great clearing, there is one main and chief way, which is this; Raising his Son gloriously out of the grave, in spite of all the Jews keepers, and Halberd-men that watched the grave. They were confounded to finde, that this dead Christ, sure enough from stirring, as they thought, should rise with power, and with an earthquake making way for him. He that was crucified with Theeves, was attended with Angels at his rising.

There are otherwaies, whereby the Lord gloriously cleared him, and advanced his sufferings, as that the Jews who crucified him in one day, all the world hath been crucifying them and hating them sixteen hundred years, ever since: Yea, even those that care not for, and know little or nothing of Christ, God hath made the cross and sufferings of Jesus Christ, the Christians glory. *God forbid, saith the Apostle, I should glory in any thing else.*

All our comfort in our warfare is the wounds and death of the Captain of our salvation, and our best boast, who by death, hath overcome, yea, abolished death. *The power of God to salvation, which is the preaching of the Gospel,* is the preaching of the cross of Christ. Nay so glorious are Christs sufferings, that some Christians (though wrong) worship the cross more then they do Christ himself.

Some

Gal. 6.

Rom. 1. 16.

1 Cor. 1.
Kingdoms and
Nations glory
to bear the
cross of Christ
in Arms and
Ensigns.

Some Christians (and such we should all be) do rejoyce and triumph in being made miserable to the eye of the world, and to be loaden with sufferings for Christs sake. *Henceforth, let no man be troubled, for I bear in my body the marks of the Lord Jesus, said Paul.*

Act 21:13.

Gal. 6.17.

Christs being delivered from prison and judgement, &c. We have the scandal of the cross removed, and may with comfort avouch Jesus Christ crucified to be our Lord and our hope of glory. We have no reason to be ashamed to confess Christ to the face of Turks and Jews, and those that laugh at the faith of Christians, as if they were the foolishhest that may be, who trust in a crucified man, or one as they call him, that died on the Gallows. But we would have them know, we have no reason to be ashamed of him, who died upon the cross, as by mens bringing him to it unjustly, but was afterwards raised from the grave gloriously. Is not then the offence of the cross ceased? Where is the baseness and vileness of his sufferings? though he was crucified with weakness, yet he liveth by the power of God, 2 Cor. 13 4. Gods marvellous and glorious vindication of his Son, is a sufficient ground to us to boast of his cross as our crown, and not to be ashamed of the sufferings of Christ. Why should we be ashamed of him, of whom the Father is not ashamed? Though *Peter* were in prison, yet it was a credit and glory to him, and the Christians, that an Angel from heaven was sent to set open the prison doors, and give him liberty: But this is far

Thus Tryphon reproaches the Christians;

ἐπ' αὐτοῖς
σαυρωθέντα
ἐλπίδες ποιοῦ-
ντες: Just. Mart.
Sed p. tribulo
ffiam interit,
quid hoc ad ca?
jam? Arnob.

Acts 12.

Acts 3. 13.

far more glory, that Innocency and Righteousness is crucified, and that not an Angel, but God himself glorifies his Son, magnifies his crucified Son, manifests him to be just, and raises him to a most glorious height at his own right hand. Let us not be ashamed of the cross that went before, when we know so much of Christs glory that follows after.

2. Here is a large space for comfort to the servants of God, in which they may walk and refresh themselves with this, that God lets his servants as well as his Son be under prison and judgment, under afflictions and great troubles, but after a while he will plead their cause and vindicate them. Be of good cheer; did not Christ suffer so too, and are any of the members better then the head? Nay, is not one head worth all the the members? As Christ was, so you must be in this world, more or less in some kinds injuriously used. The world will be unjust and unrighteous, but here is your comfort, there is a time limited for your sufferings, and there is a time appointed when the Lord will deliver you from reproaches, prison, judgment. Do not think it a long time and too tedious, to cry out *we looked for judgment, and it is far off, &c.* Remember Christ was three and thirty years oppressed and injured, before the Lord came fully to plead his cause, to wipe away openly all his reproaches, and evidently and confessedly to confound his unjust adversaries, but at length he came, and made him appear more glorious, then ever he appeared base. Say we to our hearts,

Isa. 59. 14.

hearts, the Lord will in due time execute judgment for the oppressed, he will plead the cause of the poor and needy. The expectation of the poor shall not perish for ever. This might be extended to many particulars, to the wronged and injured Church, to the reproached and crucified Gospel, Ministry, afflictions of servants of Christ; there are bills of vindication filed up for them, and God will in his appointed time plead these Bills, and the cause of his people. Admirably are we taught in all these cases to language it with faith and comfort. *The Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know (a word of confidence) I shall not be ashamed. He is near that justifieth me, who will contend with me? Behold the Lord God will help me, who is it that shall condemn me?*

Psal. 146. 7.
Psal. 9. 18.

Isa. 5. 7, 8, 9.

Yea. but we hunger and thirst long for a righteous consideration of the cause of the Church, and of our own causes, and there is none to plead for us.

Object.

1. Stay but a while and the Lord will plead for you. It is not for Clients but Judges of the Court, to set down the days of hearing and pleading. *Your Redeemer is strong, the Lord of hosts is his name, he shall thoroughly plead your cause.*

Answer.

Jer. 50. 34.

2. It is Christ's own case, and he is to be your Advocate; and he considering how he himself was used, will the more compassionately look upon you, and plead for you: He will remember his own prison and judgment, and will succour those tempted, reproached, injured for his sake.

Joh 11. 41, 42.

and

And he is an Advocate that never pleaded, but prevailed and carried the cause.

Matth. 5:

And thirdly, The longer you wait for it, and are even hungred and pined for righteousness, and none rights you, none helps you, know, you are in an high way to an high promise; *Blessed are they that hunger and thirst after righteousness, &c.* Who are they that hunger and thirst after righteousness? Even such as walk in holy and good ways serving the Lord, and yet are oppressed and wronged, none helps them; righteousness seems to have forsaken the earth, they are even pained as with hunger and thirst, to see there is no vindication of the unjustly oppressed, no righteous and just living and walking in the earth. This I suppose is as truly and fully the meaning of the Text, as that other of hungering & thirsting after Christs righteousness, yea, and more, by the scope of all the words besides. And I am not alone in this, nor is it a new, but an old and, a good way to expound the verse so. Blessed is that hunger and thirst which God himself will satisfie, and prepare a table before his in presence of their enemies.

Mr. Will. Tynd: in exposition of Matth. 5: See Gattakers differtation in exam. Phocetii, citing Chemnitius and Perkins that way.

Psal. 37. 5, 6.

3. Exhortation would be urged to study righteousness and holiness, it may seem to lose the first day, it shall have the last. *Commit thy way unto the Lord, trust in him and he shall bring it to pass. He shall bring forth thy righteousness as the light, and thy judgment as the noon day.*

1. Do it not onely in easie acts of obedience and holiness, but in afflicted cases.

2. Do

2. Do it not onely in small and short afflictions and wrongs, but unto prison, and being long oppressed in judgment.

3. And the better to do it, get the Spirit of Christ, that will make you endure as he did all contradictions and wrongs of sinners.

4. And act faith on Christ, who helping himself, will vindicate his members. Where there is similitude of causes, there shall be similitude of issues.

And who shall declare his Generation ?

This by a vehement negative, is as much, as none is able to set out the glory, and infinite continuance of Christs eternal estate of honour and majesty. A great knot are these words, not onely hard to common readers, but to Divines to explicate and unfold, to fall upon the true meaning.

There is one whose conception runs thus upon the words : *Who shall declare his generation ?* That is, saith he, Who shall be able to set out the wickedness and cruelty of this generation of the Jews, that condemned so holy and just a person to death ? As if the Holy Ghost here cried out by the Prophet, *Ah sinful generation !* According to this are the Scriptures which affirm in those times they were *an adulterous and sinful generation, an untoward or crooked generation.*

Others do commonly apply, both of Antients and later Divines, those words to Christs eternal generation, as he was the Son of God, or to his

E c

humane

*Rev. in loc.
Non potuit non
admirari gene-
rationem illam,
seculum illud
mores homi-
num qui talia
ausi sunt.
Ic. 1.*

*Matth. 16 4.
Acts 2. 40.*

humane generation, as he was the Son of Man.

As he was the Son of God they used it thus; There is no learning or wisdom of man or Angel, that is able to find out how Jesus Christ was eternally begotten of the Father before the world was. His divine generation is beyond all inquisition and investigation: And so indeed it is, none are able to declare how it was, it is a matter for believing, not for reasoning or disputing: Thus the Ancients many take it. It is not meant of that in this place.

Others apply it to Christs humane generation, to mean none can declare the wonderful dispensation of God, how Christ the Son of God should become the Son of man, how he could be conceived and born of a Virgin, the knowing no man. It is indeed impossible by mans reason to find out the depth of Christs being born of a Mother that was a maid in bearing, and after she had born as well as before. Yet that is not the admiration here.

Others take it, to make it more sure (but yet not sure enough) both to be meant of his divine and humane generation.

Yet all these, though a common rode, and vulgar tract, both with others and ours, that observe not the Text as they ought, and take it upon trust, there is reason to relinquish. For by the word *Generation*, which many take for nativity, is signified Age or duration of life, as *Noah* was just in his generation, that is, in his time and age. So the meaning is truest here thus; Christ being a few years in pains, business, sufferings, death,

is

ἡ δὲ κατὰ τὴν
θεογονίαν αὐτῆς
γένεσις ὅτιν
ἀρρυσταλόγμος.
Justin M. in
respon. ad Quæst.
Orthod. 67.

Basil l. 1: cont
Eunom.
Euthym Zygab.
in Panop. Dog.
Phabad. cent.
Arianis.

August.
Hæst. Pinus
takes it of
both.

Generatio pro
sa.ulo five tem-
pestate. West.

is raised by the Father to glory, endless glory, and a perdurable, or eternal life, so as his glory shall never end, but be beyond all generations. He suffered but a while, but is exalted to glory for ever. Raised from the dead, he dieth no more, death hath no more dominion over him. His age of glory, in which being risen he lives, is to eternity and everlasting; beyond all ages and generations, or from generation to generation, world without end.

There are that take by generation here, Christs seed and posterity of beleivers that shall trust in him, profess him and glorifie him to the end of the world. But that of Christs seed following afterward in verse 10. it is thought fitter in that place to come in, and not so fully to be meant before. *A seed indeed shall serve him, and it shall be accounted to the Lord for a generation.*

The words thus opened, opens a way to this Conclusion:

The end of Jesus Christs baseness and sufferings is an endless age of glory, and an everlasting Kingdom.

Christs humiliation and sufferings, not onely come quickly to an end, but are succeeded with a Kingdom and state of glory without end. The duration of Chr. st under restraint and judgment was but short, but his duration in glory and exaltation, is beyond all generations, none can declare it. God did not onely vindicate his Son, bringing him from baseness & affliction, but did pos-

Sculter.
Tarnov.
River.
Glos. in Philolog.
Sac. l. 2. p. 1.
Traff. 2. Sect. 1.
¶ ¶ enim proprie durationem & tempus vite significat.
The last way for Seed Gait. likes best. In adversar. l. 1. c. 5.

Psal. 22. 30.

Doctr.

Eph 1. 20, 21, 22

Hebr. 1.

Phil. 2 7, 8, 9.

Hebr. 1. 3, 4:

1 Pet. 1. 11.

sefs him of a state of glory. The Lord raised him gloriously from the dead, and set him at his own right hand in heavenly places, *Far above all Principalities and Powers, &c. Of his kingdom there is no end.* He was the wonderment of men and Angels for lowness in the grave; and the Lord makes him the wonderment of them for the height of his everlasting Kingdom and glory. At first on earth he was made of no reputation, with a name (as to men) below all names, but after that, God exalted him above all reputation, and gave him a *name which is above every name. When he had by himself purged our sins, he sat down on the right hand of the Majesty on high, &c.* This is that Peter saith, *The Prophets did before hand testify the sufferings of Christ, and the glory that should follow.*

1. Of this glorious and endless generation of Christ, the first step to it was his Resurrection, being raised mightily, or with power.

2. The second step to it was higher, which was his glorious Ascension, from Earth to Heaven.

3. The third and most glorious degree above all degrees, is his Session at the right hand of God, invested with majesty, power, and infinite honour; none being able to declare, or take measure of the glory of Gods right hand, it being onely fit for the Son of God, a state not proper nor proportionable to any meer creature. *To which of the Angels said he at any time, sit at my right hand, &c.* And all this glory hath its perdurable continuance, and everlasting duration, even beyond

Heb. 1. 15.

yond all ages, and world without end.

It may be questioned, Shall not beleivers have such a glorious duration, or generation of glory, shall not they be honoured with the throne of Christ, and sit at Gods right hand too ?

Indeed, to beleivers such glory is promised, as cannot be measured by us, they shall sit in Christs throne, partake with him of great glory, they shall be at the right hand of Christ, but they are not said to be sitters at the right hand of the Father. The primacy of authority is the right hand of God, and that is due to Christ; and Christ promi- seth to us that we shall be at his right hand, as the Redeemer, Saviour, King of his Church, Head of his mystical body, bringing all his neer unto him. Yet when we are at the right hand of Christ, it is not with us as with Christ at the right hand of God; his sitting at the right hand of God, signifies the highest glory, and full admini- stration of the kingdome. Now though glory of beleivers at Christs right hand be admirable, yet beneath his who gives it; nor doth he give power of administration of his kingdome to Saints, but reserves the majesty of the full royall office to himself, *in all things having the pre-eminence.*

Wherein consists this glorious generation of Christ ?

We shall see it in three things with a satisfy- ing sight. 1. It consists in the deposition and full laying aside far from him all infirmities, deformi- ties of state, sufferings, low and mean appearances, pain, death. Christs life was the storehouse of in-

*Res duratura,
modus nonabili-
tatur.*

Quest.

Ans.

*Math. Martin
in Christ. &
Cathol. Vid.*

*ἐν πρῶτῃ προ-
τίμῳ.
Colos. 1.*

Quest.

Ans.

infirmities, sorrows, anguish, meanness, &c. Now when he is exalted he sweats, sighs, weeps, hungers, thirsts, suffers, complains, dies no more. He needs meat, drink, friends, *Maries, Susanna's, Joanna's* ministring to him no more. He has laid aside agonies, fears, pains, cross, death, grave at an eternall distance. *He dieth no more, death hath no more dominion over him.* Nothing comes under the name of low, or evill comes neer him, to sease on him.

2. In the collation or giving to Christ all glorious gifts of perfect joy, perfect wisdom, perfect glory and happiness both to body and soul, with immortality, and incorruptibleness; so as the humanity of Christ, which here appeared as base, as low as worms, doth now out-shine, and out-lustre heaven and earth, and all the beauty of it: yea, the brightest and gloriousst Angels. Withall there is given to Christ the most high and glorious way of administering his Offices. His priestly Office, not in suffering and offering, but in interceding, and presenting himself alwayes in his full gloriousness of merit to his Father. His Prophetical Office he now executes, not as a poor Preacher, Minister, and Teacher among the Jews, as while he was on earth, but by invible showers of his Spirit, and sending down abundance of light and grace into the souls of men, enabling to give out and receive in the blessings of his heavenly kingdom; daily renewing, enlightning, and confirming his Church in all truth. His Kingly Office in gloriously ruling all for good of his Church, like

like a mighty King powerfully ruling, restraining, quelling, ordering, all enemies and actions for good of his people; supporting, strengthening his to be more then conquerours of sin, Satan, afflictions, temptations, giving all things pertaining to life and godliness, upholding truth and order for good of his flock, and in spite of all enemies, and evils, reserving Satan and his adversaries, for his footstool, and preserving his for his heavenly throne, and kingdom, to come and injoy glory with him: *Who can declare the glory of this generation?*

Lastly, there is the eternity and duration of this glorious estate. Herein he shall abide *King of kings, and Lord of lords for ever.* His sufferings were but a few yeers, but his glory swallows all the thousands of yeers that can be named, for eternity out-measures all the vastest proportions of time, and takes up hundred thousands of yeers, as the *small dust of the balance, or the drop of the bucket.* His sufferings on earth were heave and sore, yet the duration of them was but short, to the everlastingness of that indefectible, and never to be interrupted glory and majesty, with which he abides crowned in the heavens world without end.

Reasons of this manner of Gods dealing with his Son are. First, that he might answer and copie out more fully the Types that went before of him, who trod in sorrowful pathes a long time, and after were exalted to great glory and dignity. *Josephs* dungeon and prison, his slavery, his sufferings at length end in the glorious chariot, and second

Reas. I.

cond principality of *Egypt*. *Moses, David, Daniel, &c.*

Reas. 2.

The Lord doth thus, that we might have strong consolation by him, as an all-sufficient Mediator and Saviour. If he wraſtled through all the base-
ness and afflictions on earth, all the malice and mad-
ness of the world and hell, all the wrath and curse
of his Father, and got up into the seat of glory
at his Fathers right hand, and appears so glori-
ous, as if he had never been touched with infir-
mities, or troubles: then surely it is made known
to us of purpose, that we might know his Name
is a sure Sanctuary. He is able, if we flie to him,
to do the like for us, to carry us as upon Eagles
wings through all tribulations to his heavenly
Kingdom. He is thus propounded by the Fa-
ther, to let us understand, that the Crosse, though
it be low, may be the high way to the crown, the
beaten rode of fullest glory; he can take us from
prison and judgement, to his glory and Kingdom.
He is able perfectly to save, and to the uttermost;
to the far, full, endless end, all that come unto God
by him.

ἐὼς τὸ πᾶν τε-
λευτῇ.

Hebr. 7. 25.

Reas. 3.

John 7. 8.

Matth. 20. 17

Mark 10. 2.

Maldonat. in

Matth. 20.

By this the Lord would have us know that faith
is above sense and reason, and that we are to live
by faith, upon the improbabilities of flesh and
blood. Sense and reason think that glory is the
onely way to glory, and that we must go to hea-
ven, as they went to old *Jerusalem*, which be-
cause of Mount *Sion* there, is commonly phrased
to go up, for there was their chief business: but
we must begin with descending and going down

to

to the New Jerusalem. Sense and reason must go down, that faith may go up. Faith must tell us, that baseness and humbling is the way to glory, lowness is way to an high kingdom, emptiness the way to fulness; thus it was in the Head, and thus must the members believe and live. Thus the Captain of our Salvation was made perfect by sufferings, and thus all his people and children must live by faith and hope, that though they walk through a low gate, yet through the power and merit of Christ, that may be a probable way to high glory; though the generation be not worthy declaring on earth, yet it may be above all capacity of declaring what it is in heaven, and enters not into the heart of man to conceive it.

We shall omit the application.

VERS. 8.

For he was cut off from the Land of the living, for the transgression of my people was he stricken.

THese latter words are in service to the former, and brought in one of these two ways.

1. Either to shew how far his prison and judgment reached, even to death, and cutting off out of the land of the living.

2. Or to give a reason, why Christ did not abide

bide, but did after rise to an immortal life, and glorious generation; because it was not his own sin that was upon him, he was cut off and smitten for the transgression of others. He suffered for others, and satisfied for them, paying a full price to ransom them; therefore death ought not, and could not detain him, having nothing to suffer and pay for himself.

He was cut off; This shews the punishment. *For transgression;* that shews the cause. *Of my people;* there is the propriety of the cause primarily, it was the peoples transgression and fault, no sin of his own for which he was cut off. This *cutting off* is a metaphorical phrase taken from the cutting of a tree, and this cutting, is either cutting up, cutting down, or cutting off. Christ fell and was cut down by a violent death, he fell not of himself, but was violently hewed down; the cause was not his own, but by way of *Sponsor*. Well may the death of Christ be compared to cutting down of a tree, in answerableness to the prophecies of him before touched, *He shall grow up before him as a tender plant, as a root out of a dry ground.* So elsewhere in *Daniel*, *After threescore and two weeks shall Messiah be cut off.* Our Saviour himself said of himself, *If they do this in the green tree, what shall be done in the dry?* Intimating he was a green, fruitful and flourishing tree, worthy to stand, there was no cause in himself why he should be cut off.

Out of the land of the living, that is, from living any more in the world.

The

Vers. 2.

Dan: 9. 26.

Luke 23. 31.

The world is called the land of the living, or the land where they that are alive do abide and remain, in opposition to the grave and the sepulchre, which is the land of the dead. The grave indeed is sometime called, *The house appointed for all living*, though it be the house of death, but all the living come hither, and there lie dead.

Job 30. 23.

To be *cut off from the land of the living*, is to die some violent death, and to go hence.

For the transgression of my people was he stricken: These words breed some contention and controversie 'twixt the Jews and us. It was for transgression of the people, which shews the cause of Christs death was extrinsecall, others sins, not his own. So before, *he was wounded*, but for our sins; *he was bruised*, but for our iniquities; so here *cut off*, but for the *transgressions of his people*. Still the Holy Ghost sets a fair apologetical phrase, and a vindication of the innocency of Christ in his death, that there may be no imagination of any cause of death in and of himself. *Pro & propter*, are commonly taken for the meritorious cause, when they are joyned and come in with sins and transgressions.

About these last words, *He was stricken*, there is great striking, and striving, because the Jewes will have it in the plural number, they were stricken, and not he was stricken. My intentions are as here, so elsewhere; whatever be done in the application, to be exact in the explication, the other more easily following upon it, when that cleerly goes before.

Propositiones
illa pro & pro-
pter indicant &
causam finem,
& efficientem
impulsivam.
In finali causa
intelligimus sa-
tisfactionem; in
efficiente impul-
siva imputatio-
nem.

Calman, in suo
Antiloc.

A lapide in
Isai. 53.

Eadem ibia.
Socinianos cum
Judæis inflare,
vide Calv. in
Dec. differ. de
Pseudo-Theol.
Socin. ort. meth
& prog.

Glast. cont:
Huntlā. Jes.
Philolog. Sac.
lib. 1. Tract. 1.

Because of the Plural *they were stricken*, the Jews will make this and the rest to be meant of the sufferings of the Jewes, and not of Jesus; and raise this sense. For the sins of the Christians doth the Lord now smite the Jewes; that is, the Christians malice, hatred, and persecution, are instruments to the Lords justice to bring all evils upon the Jewes. The *Socinians* are willing to take part with the Jewes, who are indeed but course refined Jewes, and very much conform to them in many points. Utterly unwilling are they to have this Text meant of Christs satisfaction, and had rather read it with the Jews eye (which is one of the worst eyes in the world) *they were stricken*, then *he was stricken*.

Lastly, the Papists quarrel with the Hebrew Text of the Old Testament, as if the Jews had with false fingers corrupted it, because we read it *he was stricken*, whereas in the Hebrew it is, *they were stricken*, in the plurall number. I am much bent by divine assistance to resist these cavils and to clear the place.

To all these quarrels I thus begin to answer: It is true in the Hebrew, it is in the plural number, they, or to them was the smiting, or stroke, and yet neither the Text corrupted, nor doctrine of Christs passion infringed.

First, though it be in the plural number, *they*, yet it is meant singularly of Christ, *he*; which appears by the Analogy of the rest of the Chapter with it, wherein the bruising, wounding, oppressing, cutting off, smiting, is altogether applied in
the

the singular number to him. I have taken a view of the Chapter, of purpose to collect them.

In the second verse there is *He* twice, and *Him* twice, that is four times applied to Christ in the singular number. In the third verse there is *He* twice, and *Him* twice, four times more. In the fourth verse there is twice *He* and *Him*. In the fifth verse it is four times again, *He* twice, and *Him*, and *His* in singular number. In the sixth verse there is one time *Him* in singular number. In the seventh verse, *He* is used singularly five severall times. In this eighth verse there is *He* twice, and *His* once, both singular, besides this in controversy. In the ninth verse, there is *His* thrice, and *He* once. In the tenth verse, four times *Him*, and twice *His*. In the eleventh verse, *His* twice, and *He* twice. In the twelfth verse, *Him*, *His*, and *He*, all singular six times: So that in all if I reckon right, there is *He*, *Him*, and *His*, forty five times in the singular number applied unto one, even to Christ, besides this phrase of striking, which is in dispute. And is not this enough against Jews and *Soci-nians* to prove, that it is meant of Christ one single person, as well here in the forty six line, as in the other forty five times?

Secondly, though it be here in the plural number, *Them* in the Original, and not *Him* in singular, yet it is meant of Christ in particular, it being ordinary in Scripture to speak of one, as if there were more spoken of. There is a rule in Hebrew, that when an excellent person is spoken of, the Plurall number is used in stead of the singular.

Thus

v. 2. 4 times.

v. 3. 4 times.

v. 4. 2 times.

v. 5. 4. times.

v. 6. 1 time.

v. 7. 5. times.

v. 8. 3 times.

v. 9. 4 times.

v. 10. 8 times.

v. 11. 4 times.

v. 12. 6 times.

Sum 45.

Mic. 5.7.

Gen:24.9.

מָד De pluri-
bus & unico u
surpatur, D. Kim.
Gram. Hebr. fol.
Edit Vene 166.
So Rab. Elias,
and they finde
it so on Job
20. 23. --
Vide plura a-
pud Hotting. in
Thesaur. Phi-
lolog. in vindic.
Isa. 53. 8. Tarn.
in exercit. Bibl.
ex Buxt. Thes.
Gram.

Thus the eternal generation of Christ who is but one, and which is but one, is spoken of plurally, as if there were more goings forth then one, *Whose goings forth.* So *Abraham* is called in the plural number, *Lords* or *Masters*.

3. Their great Grammarian *Kimchi* tell us that ׀ is a note of the third person plural, masculine, and ׀ shews the singular number third person masculine, and so ׀ may be used both of many and one singular person.

Yet if none of these would serve, we might stick to the first, the Holy Ghost having applied *Him, He,* and *His* forty five times to Christ, as to one singular person in the Tract of this whole Chapter; and it is easie to determine that forty five voyces should witness it a truth, above and before one single usage of the phrase. Withal, the very word *Lamo, he falleth down to them,* is used, when one Idol or Image is named in this Prophet, and no more, *Isa. 44. 15.*

The Observation for the substance here have been taken up before, so as we need but shortly and easily mention and touch the matter again.

He was cut off out of the land of the living, gives us from the Metaphor of a tree this Doctrine.

Doctr.

Jesus Christ the green and flourishing tree of life, was cut down to save us dead trees.

Adam laid the Ax at the root of all our trees, being dead and withered, worthy to be cut up by the

the roots, yet the Lord Jesus was cut down to save us; Christ had the Ax, and we withered trees escaped it. Curse and death due to the dry trees, cut down the green tree.

Was not Jesus Christ himself a poor, dry, and withered tree? Is it not said, he was a plant out of a dry ground?

Quest.

Yes, but that was in the Jews account, in unbelievers esteem of him, they thought he cumbered the ground, and therefore said of him, *Let us destroy the tree with the fruit*, as they said of *Jeremy*. They counted his doctrine, message, grace, unworthy and bad fruit, and said, *Let us cut him off from the land of the living*. But in Gods eye and esteem Christ was his fresh, green Olive, his servant, the Branch, his beautiful and glorious Branch, a Plant of Renown, his wel-beloved Son, in whom he was well pleased. Yet it pleased the Lord to pluck up this pleasant Plant, and cut down this Tree of Life, to save our trees that bore nothing but curses, and forbidden fruit.

Ans.

Jer. 11. 19.

Isa 4 2.

Ezek 34. 29.

Zach. 3. 8.
Zach. 6. 12

Behold we the mystery of stupendious mercy, the mysterious Husbandry of God. Christ saith, *I am the true Vine, and my Father is the Husbandman; every branch that beareth not fruit, he cuts down and casts into the fire*. We are those unfruitful branches, that should lie hot in everlasting fire, because we were not fruitful in the earth. Yet see the wonder of the Lords mercy, He burns, or cuts down the fruitful Vine, to save the unfruitful branches.

Use 22

Joh. 15. 1, 2.

First,

First, How should our hearts be taken up with thoughts of Gods infinite love, and marvellous Husbandry above all the ways of Husbandry, and planting in the earth; he cuts down the best, to save the worst; whereas other Husband-men cut off the worst to save the best: His ways are not our ways.

Secondly, See and admire by faith, how the wisdom of God brings it about, that this fruitful tree of life makes us blessed more by being cut down, then meerly by standing and growing. Here is a miracle of grace, a riddle of mercy and divine wisdom, the tree of life bears us the best fruit by being hewn down.

Thirdly, If Jesus Christ that fruitful Tree was cut down, consider we what was due to us dry trees, we should all have been cut down and cast into the fire. Blessed be God that hath made one green tree to smok and burn in our stead, to save us dry trees from everlasting burnings; who by cutting down one tree, has redeemed the withered trees of the Forrest. By this the Lord doth as good as say to us, All the trees of the field shall know, that I the Lord have brought down the high tree, Jesus the Son of the most high; have exalted the low tree, given hopes of life to wretched sinners; have dried up the green tree, and made the dry tree to flourish; *I the Lord have spoken, and have done it.*

Ezek. 17. 24

From

From the land of the living:

Observe, *Whiles we are upon earth we are in the land of the living; the grave is the place of the dead, there is no living no acting of any thing.*

Doctr.

Whiles we are in the world, we are in the land of the living, and may be sanctified and serve the living God. There may lively grace be obtained while we live. *In death there is no remembrance of God, in the grave who shall give thanks? Seek we the Lord while he may be found, call we upon him while he is near. Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor knowledge, nor device in the grave, whither we are speedily going, to work out our salvation. If we do not finish our salvation here, it is left undone, and we are undone for ever.*

Psal. 6. 5.

*Ecclef. 9 10.
Momentum hoc
vitæ maximi est
momenti.*

For the transgression of my people was he stricken.

God counts nothing too dear to give for the life and salvation of his people.

Doctr.

This we leave as infolded in former Doctrines.

G g

VERS.

VERSE 9.

*And he made his grave with the wicked,
and with the rich in his death, because
he had done no violence, neither was
any deceit in his mouth.*

IT is a long and tedious journey to *Jerusalem*, to visit that is called the Sepulchre of Christ; and yet they are made to beleve in the Church of *Rome*, that it is a very meritorious act, and will cover abundance of sins, to have pilgrim'd thither. Surelier is our indulgence and pardon by the Scripture assigned to the bloud of Christ, dying and rising again, applyed by faith, rather then by travell on foot to the tombe of Christ; yet if any man have a minde, as we ought all to have, to see the sepulcher of Christ right profitably, and to consider his Passion and Burial, let them save the labour of a long journey, and walk no further then to the viewing of Christ dead and buried in this Chapter, and if they do it with admiring Christs dear love to die for us, and faith in his death, labouring to be planted into the likeness of it, it will be very beneficial to their souls. The next step after Christs death is that which is to his buriall, the next stage to the Cross is the Grave.

Before we found him cut off from the land of the living; here we find him in the habitation of the dead, the grave, the recepracle of dead bodies,

dies. 1. Here is a description of his death and buriall, being dead, he was designed to be buried with the wicked. 2. Another description there is of his innocency and righteousness, he was free from violence and deceit. Though he was used as a wicked person, yet it was without any cause of his own part, as to men, for he was an innocent and righteous one.

There is a great deal of curiosity here used about these words, to state the true reddition and meaning of them, and I think the Interpreters labour with a puzzle more then needs.

Justin Martyr against *Tryphon* the Jew, one while reads it thus, his burial is taken from the midst, and I will give the rich for his death: In the same Dialogue he hath it; I will give the wicked for his burial, and the rich for his death: Thus divers of old carry it, and read it. *Dati sunt pessimi pro se pultura ejus*, saith *Tertullian*. Which some reduce into this meaning, though the Jews wickedly and unjustly put Christ to death, yet the Lord will give away the wicked and rich Jews for his death, they shall pay for it by their own destruction, with which the Lord will revenge his Sons sufferings, like that speech in another business; *I gave Egypt for thy ransome, Ethiopia and Seba for thee*. The Learned Vindicator of Christ takes it for a description of his Deity, that he will give, or throw the wicked into his grave or pit, which the *Targum* expounds, *Tradet impios in Gehennam*.

Others think Christs grave with the wicked is
G g 2 this,

*Just Mart. in
Dial. cum Tryph.
Tertul. cont.
Jud. lib. 3.
advers. Marcion
Sépher Emaná
ex vers. Fagii.
Francisc.
Forer. in locum.*

Isai. 43. 3.

*Porcher, à Sal-
vaticis in vi-
dor. cont. Ju-
daos lib. 1. c. 16*

this, That by the vertue of his passion the wicked shall be converted and turned to God, and their sins shall be buried, and covered in his grave.

A way applauded by excellent cleerers of Scripture, and exact in opening the word, commonly is this. The Jewes design was, as they crucified Christ with malefactors and thieves, so they meant to bury him in the common buriall place of thieves and wicked men; but being dead, the Lord ordered him a nobler burial, by stirring up *Ioseph* the *Arimatheatan*, a rich man, to beg his body, who buried him in another place, in a new Tomb, in a noble and rich mans burying place, in a garden; and so they think these words made good, *he was with the rich in his death*. Here they would note Christ had a noble kind of buriall and Tomb, and turning a letter, in stead of deaths, they read it high places, or his high and noble Monument, more then an ordinary grave. Indeed it was a rich and a great mans burial place. *Junius* for *the rich in his death* takes it thus, that he was delivered to *Pilate*, a rich and a great man, but then he reads it, *to the rich he gave his death*, that is, the curse of his death to *Pilate* and the Jews that said, *His bloud be upon us, and upon our children*. To the wicked was committed his burying or sepulchre, that is, to the Roman and Ethnick Souldiers; and the pronuntiation of sentence of his death to *Pilate* a rich man. But in my thoughts there needs none of these strainings, and bringing the matter so much; and therefore avoiding all these, I choose to walk the simplest way

as

Forer.
River.

Turning *Seva*
into *Camels*,
for *Bemotau*
his death,
they read it,
Bemotau, his
extelsa.

Keeckerman in
Anal. Mai. 539
in *Gymnas. leg.*
lib. 3.

as the safest; and the plainest way I know, and easiest is this, and I would think truest. No more do some make of it then this, That God the Father gave Christ up to die, and suffer among theeves like a Malefactor, or that Christ willingly gave himself to suffer under the name of an unrighteous man, and as a rich man that uses his wealth to wickedness and violence, thereupon it is called the Mammon of unrighteousness; sum is, he suffered all kind of reproach in his death and sufferings. Grave and death being here taken for all kinds of evils of punishment for sin, as the Apostle saith of extremity of his sufferings, *In death often*. And this I the rather like, because it is without such forcing, and that I judge this part mentions rather Christs shame and humiliation, then the glory of a goodly Tombe and monument of a rich man. I must confess, as the former Expositions do not satisfie me, so neither fully this; but I choose it as the faciest, and least intricate among the *δυσωρίτα* of *Esay* and this Chapter.

*See Maylorat.
Sculter,
Tarnov.*

1 Cor. 11. 23.

The First Point shall be this:

That Jesus Christ not onely died, but also was willing to be buried and laid in the grave, as a sinful and wicked person.

Doctr.

Christ both died and was buried, as a sinner with our sins upon him, and in the room of sinners. It was needfull not only that he should die, but be buried also. Our sins deserved death, but buriall also; for we were dead and buried in our sins. Gods wrath, a death in wrath, a buriall in wrath,

wrath was due unto us, and he undertook as due to him, what was due to us; due it was properly to us and principally, to him secondarily, sponso-
rily, and by way of imputation, For the grave and burial of Christ, it was needful he should undergo them upon divers accounts.

Psal. 16. 10.

Marth. 12. 40.

1 Cor. 15. 4.

First, That the Prophecies might be fulfilled, which pointed at his grave and burial, as well as his cross and death. *Thou wilt not leave my soul in hell*; He was to be in the grave then, and in the place of corruption, onely he was not to be left there, and seized upon by the power of corruption. We have the type of Christs burial in *Jonah*, *As Jonah was three days in the Whales belly, so shall the Son of man be three days and three nights in the heart of the earth*: The Apostle tells us Christ was buried and rose again, according to the Scriptures. Scriptures had foretold the burial of Christ, and so he must from the cross to the grave, to justify the truth of Scriptures in predictions and types. *Joseph* in the pit, and *Daniel* in the Lions Den, were typical of Christs grave; there he was buried as in a den of Lions, the Lion of our sins, Jews malice, Satans power, Gods wrath, those were the Lions he did lie among in the grave.

2. He humbled himself to the grave, to give us fuller assurance, that he really died for us, and was truly dead. We do not use to bury any till they be surely and fully dead. Burial is the great Seal of the office of death. *Joseph*, that loved Christ well, would, when he had begged his body of

of *Pilat*, have kept him above ground, and not have buried him, if there had been any signs of life. The Jews cannot say we are deceived to believe in Christ, as one was said to die, and tell us it is a fallacy, for he was never buried: Nor the Turks Gospel is true, that *Simon of Cyrene* was crucified and buried in Christs room, and that Christ stole away, or vanished and left him in his room; this vanishes as the vainest lie, for the Jews and Soldiers looked well enough to that, that it was Christ they crucified, and it was Christ they buried, and none for him: The grave was watched and sealed, that he should not rise again, or be stoln away. The grave is the complement of death, and Christ has gone through it fully to satisfie divine Justice for us.

Richard. seu Ricold. Ordin. predicat. in consuet. Alcoran.

3. Further, he was buried, to give us to know his weakness is stronger then Death, Grave, Hell. He went into the Cock-pit of the grave, to conquer death on his own ground; in his own pit, to overcome him, and take him captive in the palace of his own Kingdom, and to bind him in his own royal chair of State, Now we know Jesus Christ is the Captain of our salvation, having followed death into the grave, his strongest Castle or Cittadel, and there he hath taken him, and slain him. This of Christs is a glorious victory, the worm *Jacob*, the despised seed of *David* threshing Hell and Death even in the grave, and as our mighty *Samson*, breaking all the cords of the great Philistims wherewith they bound him, as a thread of Tow is broken when it toucheth the fire, so easily

Jdg. 9. 16.

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of *Pilat*, have kept him above ground, and not have buried him; if there had been any signs of life. The Jews cannot say we are deceived to believe in Christ, as one was said to die, and tell us it is a fallacy, for he was never buried: Nor the Turks Gospel is true, that *Simon of Cyrene* was crucified and buried in Christ's room, and that Christ stole away, or vanished and left him in his room; this vanishes as the vainest lie, for the Jews and Soldiers looked well enough to that, that it was Christ they crucified, and it was Christ they buried, and none for him: The grave was watched and sealed, that he should not rise again, or be stoln away. The grave is the complement of death, and Christ has gone through it fully to satisfy divine Justice for us.

Richard. seu Ricold. Ordin. pradicat. in consuet. Alcoran.

3. Further, he was buried, to give us to know his weakness is stronger then Death, Grave, Hell. He went into the Cock-pit of the grave, to conquer death on his own ground; in his own pit, to overcome him, and take him captive in the palace of his own Kingdom, and to bind him in his own royal chair of State, Now we know Jesus Christ is the Captain of our salvation, having followed death into the grave, his strongest Castle or Citadel, and there he hath taken him, and slain him. This of Christ's is a glorious victory, the worm *Jacob*, the despised seed of *David* threshing Hell and Death even in the grave, and as our mighty *Samson*, breaking all the cords of the great Philistims wherewith they bound him, as a thread of Tow is broken when it toucheth the fire, so easily

Jdg. 9. 16.

Acts 2.

2 Sam. 3. 33, 34

Polianthorum
voluminibus, as
Arnob. calls
them, lib. 1:

Hos. 13. 14.

1 Cor. 15. 34.
35, 36, 37.

easily loosed he the bonds of death, it being impossible that cords of death should hold the Lord of life. *David* said of *Abner*, *Died Abner as a fool? Thy hands were not bound, nor thy feet put into fetters.* Here it was otherwise; died Christ as a weak one, or did he so lie in the grave? No. Christ's hands were bound, and his feet fettered in the linnens, and embalmings of the grave and dead persons, and yet he bound and fastned, slew death in his own den. Oh what cannot Christ do for his children, ever living and reigning in heaven, when he destroyed death lying and buried in the grave? Death was ready to sing, O life, now I will be thy death; but Christ broke his triumphant tune, and hath changed the note, putting a new song into our mouths, he first said it, and did it; *O death, I will be thy plagues; O grave, I will be thy destruction;* and it is put into a song for us, to sing after him, even all beleivers; *Death is swallowed up in victory, O death, where is thy sting? O grave, where is thy victory? the sting of death is sin, and the strength of sin is the Law: But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

4. Christ was buried, that he might be extremely humbled; this is the extremity and upshot of his humiliation, That the Lord of life should die and be buried. Now we know he hath paid all *Adams* score to the uttermost for all beleivers. Is there any thing beyond death and burial under the wrath of God to be endured for our salvation? There is no further, in respect of humiliation and male-

malediction; for here he *overcame death, and him that had the power of death, the Devil.*

Hebr. 2.

5. Christ was buried, to let us know for our duty and comfort, what may be done with our sins.

First for our duty, That we ought not onely to crucifie the old man with his sinful lusts, but never to leave till he be quite dead and buried. Those we loved, we loath them when they are dead and buried. We loath to look upon a rotten and putrified corps; and so should we look on the old man, and body of sin, as loathsome, and desire, as *Abraham* for his beloved *Sarah*, a place to bury our dead out of sight. Here is our duty, Christ died and was buried for our sakes, we should bury our sins for his sake. There is a grave made, the grave of Christ, thither by faith, and daily acts of mortification, we should carry the old man and bury him there. We make not the right use of Christs death and burial, unless we labour by true faith and constant exercises of mortification to come to be buried with Christ, and be planted with him into the likeness of his death.

Gen. 21.

Rom. 6.
Col. 2.

Secondly, Here is our comfort concerned, when we can conclude, though we have many sins, yet the grave of Christ is large in vertue, and able to bury all our sins, and sins of all beleevers out of the sight of God for ever. The Jews intended in the grave to bury Christ, but God intended further to bury the sins of his people there, in the vertue of Christs death. Though Christ buried, rose again, yet for our comfort, the sins of be-

leavers buried with Christ, never rise again; they are quite taken away from the angry sight of the living God, as a dead and buried man is removed, and taken out of the sight of living men.

Because of this largeness in the Reasons, I shall omit to set down the larger Application.

With the rich in his death. Rich is in the singular number, and yet it doth not so much infer a singular person, or one rich man, but that it may be meant by an Enallage of numbers, one rich man for many, or for all rich men; as by the same reason it is here *deaths* in the Original, for *death*.

He was buried with the rich, that is, as wicked men, among whom rich wicked men are the chief. Riches are often taken in the worser sense, for riches of unrighteousness, so gotten, so used much unrighteously.

Doctr.

Our observable Conclusion; *There is much affinity betwixt riches and unrighteousness, betwixt wealth and wickedness.*

It too often and commonly falls out, that a rich man and a wicked man walk together. Without a great deal of holy care, sin and riches have much fellowship and partnership together, which made our Saviour make it so hard a point for a rich man to enter into the Kingdom of heaven; Hence our Saviour called them *The mammon of unrighteousness*, because there is often much unrighteous

righteous proceedings in the getting them, and much injustice and unrighteousness in the using them. He that is rich is very prone to be proud and contemn God. *Give me not riches, saith Agur, lest I be full and deny thee, and say, who is the Lord? Prov. 30. 9.* He is as much afraid of riches as poverty, and prays against them both, they both of them have sins attending them.

1. They rob the heart of Gods Jewel, trust and confidence in him. The Apostle cautions and charges against trusting in uncertain riches, when we are onely to trust in the living God. For though the Lord should be our Tower and Fortress, yet when a man is rich, he is apt to make wealth his strong City, to confide in more then God; and that is a wickedness attracts heavens wrath, when we lay the weight of our confidence upon any thing more then upon the Lord. The rich man got the name of a fool, and the issue of one, a perishing fool, when he strengthened his soul with this receipt, *Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, &c.* Job protested against this as a great sin, to have made gold his hope, or to have said to the fine gold, *thou art my confidence.*

2. Riches commonly have a wicked encroachment upon the heart, to draw out the love, desire, delight, care to be set upon them. The covetous Rich sits with his heart as a Partridge upon her eggs. *If riches increase, saith David, set not your heart upon them;* as knowing they are glutinous, and slimy, and cleaving fast to the heart. The

H h 2

thoughts

Radix omnium malorum, inquit Apostolus, est cupiditas, adeo quaedam societas pene est etiam nominis duabus his rebus, vitiis & divitiis. Euch. ad Valerian. Sicut divitiis primi fuere, sic vitiis. Salv. l. 3. ad Eccl. Cath

Prov. 10. 15.

Job 31. 24.

thoughts, cares, loves, counsels of the heart are the souls great tribute to God, and should issue out to him spiritual things; but if there be not a good heart, where *the treasure is, there will the heart be also*. The world and the things of the world do most successfully and prevailingly say, *My son, give me thine heart*. And if riches seat in the heart, will not Christ be endangered to be sent to the stable again?

3. They are often used unrighteously, not imparted to the good of others, used as means mightily to crush others, and to *oppress the poor in the gate*, and his righteous cause, because they have a power of wealth in their hands, the god which this world much adores, and all things give way to it. They cast a man into many snares, a nest of temptations and foolish lusts.

Use 1:

First, let poor men not be dismayed at poverty, and a low estate; but consider that they have good helps by Christ and his Gospel, though they be poor in this world, *to be rich in faith, and heirs of the kingdom of heaven*. And withall to rest contented with this, that God having taken from them means to be outwardly rich, hath withall held from them many instruments and temptations unto wickedness; considering this, that if they had as much riches and wealth as others, their hearts might be overcome to be as covetous, violent, oppressing, unrighteous in the use of their riches, as any others.

Use 2:

Let rich men have an earnest care, and take warning to get riches holily, and righteously, and so use

use them righteously and mercifully, that their fish be not turned into a poysonous serpent, but may cut off the canker and rust of unrighteousness from riches, and get wealth a good name, by doing good with their goods, that the giver of all may be glorified by them, *as by well pleasing sacrifices.*

Hebr. 13.

First, they will do well to take heed in getting them, that they be got with a right and righteous hand, for then they abide with them with a more firm and fixed foot. *Wealth gotten by vanity shall be diminished.* Unrighteous riches are like *the fat of lambs, soon melt away.* The getting of treasure by a lying tongue, is vanity tossed to and fro of them that seek death. Theodosius Greek hath it, it is a vapour carried here and there, that is, it quickly perishes, and vanishes to nothing; chuse honest poverty, rather then riches of iniquity.

Prov. 13. 11.

Psal. 37.

Prov. 21. 6.

ἀτμός φέρονται
ὑψόθεν.

Drus. in Frag.
Vet. Interp.

2. When you have riches, watch your heart more then your wealth. For this is an evill frequently accompanies wealth, it draws a mans heart and eyes to watch it, and leaves the heart without watch over it self. Watch your hearts diligently, lest this fair apple of the worlds paradise steal your eyes, care, desire, trust to be set upon it, and so there be a neglect of the chief treasure, the souls fear and trust in the Lord. Poor men have need to watch their hearts, but rich men much more. The poor have much to care for, but they have little to trust in save God; yet they may temper their cares, as *David did, I am poor and needy, yet the Lord careth for me.* It is a very hard thing to be

Psal. 40. 17.

be humble and holy with riches, unless there be a very carefull watch over the soul.

3. Imitate Christ. O that rich men would look after it, this were to imitate a good rich one indeed; he was Lord of Heaven and Earth and all things, yet though he were rich, he became poor, that we through his poverty might be made rich. How did Jesus Christ distribute his riches? He went about doing good, healing all that were oppressed of the Devill. You that are rich, labour to christen and baptize your goods into the name of good works, doing good by them to the poor members of Christ, remembering you are in the same body; and why should not the rich and warm hand, give relief to the poor knee, and bare heel? Lay up riches in heaven, by laying them out in acts of mercy on earth; put them in bags that will not waxe old. So may you that are rich, have more fruit, and better fruit then others, that will abound to your account in the day of Christ. By this means you shall spoil happily the kinred and familiarity of of riches and unrighteousness, of wealth and violence, and not need to fear that saying, *Woe to you that are rich*; Yea, you shall finde *Abrahams* bosome will as well receive a righteous, and mercifull rich man, as a *Lazarus*, an holy poor man.

Luk. 6. 24.

The next that follows, is a description of Christs innocency and righteousness,

Because he had done no violence, neither was there any deceit in his mouth.

They

They made *his grave with the wicked*, and with *the rich in his death*. *Quum tamen*, when as yet, saith *Vatablus*, or *quamvis*, although, say others, *he did no violence*. They that read it *quamvis* or *quum tamen*, may plainly appear to go that way, like as we have here gone. Ours, and they that read it, *Because*, may seem to go another way, by that very word. The Conclusion is this;

Vatablus.
Marlorat.
Sculdesius.

Christ, though he died an unrighteous mans death, yet he was innocent and righteous both in life and death.

Doctr.

He is described here to have no inherent guilt of sinful deed, or guileful word sticking to him. As almost this whole Chapter is quoted in the New Testament; so is this verse by *Peter*, *He did no sin, neither was guile found in his mouth*. Only violence here, is named sin there, and deceit is there called guile. *Paul* saith, *He knew no sin*, and therefore his humiliation was the lower and baser, in that he was made sin, that is, accounted so sinful, as if he were nothing but sin it self.

1 Pet. 2. 22.

2 Cor. 5.

1. By violence, primarily is understood rapine, and such wicked and notorious facts, as for which Magistrates do punish the actors with a violent death. Now Christ had done no violence, no injustice, no oppression, no treason, no murder, for which they should take him away with the violent death of the Crosse.

2. Secondarily, violence may be taken for any sin that offers violence to the Commandments of God to break them. Thus *Peter* saith, *he did no sin*.

1 Pet. 2. 23.

sin at all, nor greater, nor lesser unrighteousness, was ever found with him. Yea, but if a man sin not with his hands, yet with his tongue and lips he may slip into some sin: Yet here we finde Christ to be as free from sins of words, as of deeds, there was no deceit or guile found with him. By deceit is meant all the sins of the tongue and lips, all vain words, idle, hurtful, lying, devouring words, and evill speaking, Christ was always perfectly free from them. *When he was reviled, he reviled not again, when he suffered, he threatened not.*

James 3. 2.

Now by *James* his rule, our Saviour was an innocent, and righteous one; for *if a man offend not in word, the same is a perfect man.*

Isai. 42. 1.

We shall prove Christ to be such a one, as was in all things holy, and harmless, undefiled, and separate from sinners, by many witnesses.

1. God the Father calls him *his elect and chosen servant, in whom his soul delighteth*; and he could not delight in him, but that he was innocent, and righteous. Thus in the end of this fifty third Chapter he calls him, *His righteous servant*; God cannot lie, if he say so, it is truly so.

Luke 1. 35.

2. An Angel from heaven calls him, That Holy thing: *That Holy thing which shall be born of thee, shall be called the Son of God.* If an holy thing, and the Son of God, then he is a righteous one.

3. An Angel from hell gives witness to it, and that is a great witness, when a professed enemy is forced to speak the truth, and to commend

mend his greatest adversary. The unclean spirit and devil in a man cryed out to Christ. *I know thee who thou art the Holy One of God.*

Mark 1. 24.

4. Apostles by the Spirit testified this, and the holy men of God that spake as they were moved the Holy Ghost, *Ye denied the Holy One, and the Just*, saith Peter to the Jews. *Ye have slain the Prophets which shewed before the coming of that Just One*, saith Stephen to the Jews *that stoned him. We have an Advocate with the Father Jesus Christ the righteous*, saith John, *and he is the propitiation for our sins.*

Acts 3. 14.

Acts 7. 52.

1 John 2. 1, 2.

5. Among his adversaries the worst, Judas the Traitor confesses it, the more Traitor and Devill he, as our Saviour calls him, to betray so innocent a Lord; *I have sinned*, saith he, *in that I have betrayed the innocent blood.* His is the more sin, a sin with a witness, a sin with a vengeance, that betrays him, who knew no sin. Pilates wife giving her husband good counsel, calls Christ *a just man: Have thou nothing to do with that just man.* Not simply, have nothing at all to do with him, but have nothing to do in condemning him, have nothing to do unless it be to absolve and acquit him. Pilate himself, with some wamblings of his conscience, saith, *I am innocent of the blood of this just person.* A just person, and yet condemn him; condemn him a just one, and yet himself be just and innocent; how could this be?

Matth. 27. 4.

Matth. 27. 19

Verse 24.

6. The Thief crucified with him acknowledged it, *This man hath done nothing amiss.* Here he accounts him a just man, *Lord, remember me*

I i

saith

Luke 23. 41.

Vers 47.

Rev. 1. 5,

Joh. 8. 46.

Joh. 10. 25.

*A. Varius iudex
quondam dixit,
aut hoc testium
satis est, aut
nescio quid satis
sit. Tul. de
Finib. l. 2.*

Math. 3.

saith he, *when thou comest into thy Kingdom.* Here he accounts him the Son of God more then a man, as one that could dispose of the kingdom of heaven to whom he would: And the Centurion, seeing his holy death, said, *certainly, this was a righteous man*; yea, it was certain enough.

7. Lastly, Jesus Christ himself said it, and his witness must needs be true, for he is the faithful and true witness: *Which of you*, saith he to the Jews, *convinceth me of sin? The work that I do in my Fathers name, they bear witness of me.*

Thus we have *omne genus testium*, all sorts of witnesses of Jesus Christs righteousness, God, Angel, Devils, Men, Women, Apostles, Apostates, Friends, Enemies, Christ himself, his Works, Heaven, Earth, the Court, the Gallows, the Traitor, the Judge.

There is abundant reason and grounds for it further, to make it appear that it should be so, that the Redeemer of sinners should be just.

First, How should he convey righteousness to us, unless he himself were righteous; righteous he could not make us, unless he himself were so. He would have nothing to impute to us, unless he had kept all the commandments, done all the will of God and fulfilled all righteousness; an unrighteous Mediator, could not have made us reconciled, and righteous persons.

Secondly, How could he have made it good that he was the Son of God, unless he were altogether free from sin?

Thirdly,

Thirdly, He had two parts to fulfill for us, and neither of these could be done without perfection of holiness and righteousness.

1. He was to do all the will of God exactly, which we had failed in.

2. He was to suffer and undergo our penalty of death, and curse for us, and he must suffer this finlessly and righteously too, else it availed not; He must as well know no sin, suffering and dying, as living; One sin in his death would have blot-
ted all the sufficiency and finlessness of his life. He was made sin for us, that knew no sin, else we could not have been made the righteousness of God in him. Now it is said of him, and that worthily, *He is the Lord our righteousness*; and he saith, *Look unto me and be ye saved all the ends of the earth*. He is a magazine of righteousness, to all the unrighteous world, that by faith do look and come to him. Surely, shall one say, *in the Lord have I righteousness and strength*. Surely, all beleevers say it, and they may say it surely.

Fourthly, Christ rose again from death and ascended into heaven, which he could never have done, if the weight of a feather, the lightest sin either of his own committed, or of ours unsatisfied for, had been found upon him; his coming out of the grave, and ascending into heaven is a justifying of him to be a righteous person, and to have satisfied fully the justice of God. Withal, he is said to be justified in the Spirit: He could not have come into heaven, though he had been raised from the dead, if he had not been perfectly right-

Jer. 23.6.
Isa. 45.22.

Verf. 24.

Rom. 1. 4.

1 Tim. 3. 16.

teous; *Without holiness no man shall see the Lord.* The holiness and righteousness of Christ made ours by union gives us an entrance into the Kingdom of heaven, yet could it not, unless it had carried his humane nature thither.

Use.

First, The wretchedness of Papists and ignorant, moral professors appears, that dare not trust their souls by casting them on this righteous Lord, but have hewn out to themselves broken Cisterns of their own works to justify, merit, save them. Or else to joyn mans good works to Christs righteousness, and betwixt them both patch up a beggars cloak, a poor righteousness.

2. Here is the vindication of Christian Religion against Jews and Turks, that sometimes speak with diminution, as Turks; with defamation, as Jews; As Christ said once to the Jews, *which of you can convince me of sin?* so dare we say, which of you Devils in hell, which of you Jews and Turks on earth can shew us the least sin in Jesus Christ, to a thought, to a word? Wherefore should we not beleeve in him, rather than in a Jewish wandering pseudo Messiah, or in a Turks deluding, wicked Mahomet. Shew us a better Saviour than the Son of God, a more righteous one than the Lord our righteousness and we will beleeve in him. But in the mean time, *Rejoyce O heavens, and triumph O earth, let Mount Zion the Church of God, and all the people of Christ shout for joy, because your King is just, having salvation, able to make you all righteous from the greatest to the least.*

Zach. 9

Plead

Plead we for Christ, boast we of Christ, propound the Gospel of Christ as a challenge to all the vain doctrines of righteousness and salvations in the earth, you shall never be ashamed, righteousness of his person, righteousness of his doctrine will bear down all before it that are against it. Righteousness hath boldness, and may best have it, for it delivereth from death, when all the doctrines of the world besides will leave the professors in the ditch, or which is worse, in the pit. They are monstrous disputes, fit for remonstrants, and ungospelled School-men, to reason and ventilate whether Christ might not assume a sinning humane nature. We abhor the thoughts of it, and do account it unworthy to be named by Christians, whose hope is in the righteousness of Christ, full free both from sinnings, possibility and act.

Rev. 21. 27.
Rev. 12.

3. Where is the comfort of poor unrighteous sinners better to be found? Where is the satisfaction for poor souls, that see their great unrighteousness, to be had, but in this innocent and righteous one? Hither must the hungry Eagles fly to feed, when they are faint, and their hearts fail them through sense of emptiness of righteousness. You that are Law-smitten unto sight of a curse; Conscience smitten with accusations; Hell-smitten with temptations to beleeve you are utterly lost, because you have lost all righteousness, and have to do with a righteous and pure God; Run and make halt, with foot and hand of faith to this righteous Lord, who is made unto us of God Righteousness.

I. See

1. See and believe, Gods end in sending his righteous Son, it was to make sinners righteous.

2. See and conceive, how all along Jesus Christ has taken the blackest Blackmoors, and washt them white; and why mayest not thou a Publican and sinner come unto him.

3. Thou canst not do Christ a greater curtesie, nor bring him greater glory, then humbly to undo thy self in respect of thy own unworthiness, and unrighteousness apprehended and bewailed, and then flie to him, and plead his righteousness should answer for thine unrighteousness.

4. Learn to glorifie your righteous and holy Saviour by studying righteousness and holiness. Take heed of violence and deceit, which were not found in his hand or mouth. Beware the mouthes of the wicked enemies of Christ and his Gospel be not justly opened as wide as *Rabshakehs*, to bespatter that righteous and holy doctrine of the Gospel of Christ, to say they learn the Gospel, and yet are unchaste and shameless; they hear the Apostles, and yet are drunk; they follow Christ, and yet are full of violence. A Christians iniquity, is Christs and the Gospels reproach and injury. Take we care we blaspheme not that holy Name by which we are called. Surely if Scholars should learn of their Master, a Christian should be the holiest and harmlessest upon earth.

5. Learn to suffer patiently as Christ did, though they persecute you without a cause, as you think, remember there is more cause against you, then was against Christ; you know sin and guile, he knew

Vide Christianos quid agunt, & evidenter de ipso Christo potest sciri, quid doceat. -- Evangelia discunt & impudiciunt. Apostolos audiunt, & inbriantur: Christum sequuntur & rapiunt; vitam improbam agunt, & probam legem se habere dicunt. Salvianus.

knew no sin, and yet he as quietly suffered, as if he had deserved it all.

VERSE 10.

Yet it pleased the Lord to bruise him, he hath put him to grief, &c.

THe Papists to take away the baseness of the Cross, do paint the Crucifix with the fairest colours, and make it of the best mettals, of silver and gold, and then judge it worthy to be worshipped, *Isaiah* goes a better way, that the base death of Christ might not be despised, nor we ashamed of it, he sets it forth with divine reasons, better then gold or silver, to shew the necessity, the worthiness, the excellent benefits of this death of Christ.

First, It was the will and good pleasure of the Father, that thus his Son should suffer, and be bruised to death with wounds. The good will of God is a good reason.

Secondly, There was the good and free will of Jesus Christ to undertake it, to offer himself a sacrifice for sinners, he made his soul a sacrifice, or offering for sin.

Thirdly, Excellent were the fruits of this death of Christ, it produced glorious things ;

1. The multiplication of a spiritual seed, the increase of the Church.

2. The perpetuity and continuance everlastingly

ly of Christ after his death.

3. The testifying of Gods good pleasure by his death to mankind by all fruits and effects of saluation, *The pleasure of the Lord shall prosper in his hand.*

Yes it pleased the Lord: or, notwithstanding it pleased the Lord. Though Christ thus innocently and without fault suffered death, yet it was the appointment of God the Father, it was his pleasure and good will it should be so.

1. This pleasure of the Lord is first, The pleasure of his counsel, He decreed it.

Secondly, The pleasure of his will, and yet not of his will simply, meerly to will it, and no more; but with the addition of his well pleasing will. He willed with great delight and contentment that it should be so. God was marvellously taken up with pleasure and delight in it.

To bruise him: Of that kind of afflicting him we had before in the fifth verse. Bruising is oppressing, or wearing to pieces, a beating into small parts. It was before *attritus est, comminutus est.*

He hath put him to grief: He made him undergo many grievous evils, and pains in his passion.

When thou shalt make his soul an offering for sin. Here is the change of the person. God, who before was spoken of in the third person, is here spoken to in the second person, which is usuall among the Prophets suddenly to change the manner of speaking. Some read it in the third person, and of Christ: When he shall lay out, or give forth his *soul an offering for sin.* See your Margents reading,

Chappets, cum
summa delecta-
tione voluit.
Tarnov.
Delectatus est.
Jun. & Tre-
mel. Libuit.
Castellio. voluit
Velle significat
cum desiderio,
& approbatio-
ne effectus.
Cloppenburg.

ing, *When his soul shall make an offering :*

Here note two things: 1. The manner of speaking. 2. The manner of Christs dying.

1. The manner of speaking, *His soul made an offering.*

Was not Christs body offered, as well as his soul ?

Quest.

Yes, He offered up his body to be sacrificed and suffer death. *Sacrifice and offerings thou wouldest not, but a body hast thou prepared me. He bore our sins in his body on the tree.* Christ gave freely both his body and his soul to make satisfaction to God for sinners. Our Saviour and Surety was not a soul without a body, nor a body without a soul; but a compleat person consisting of both, and sacrificing them both to his Fathers justice, to make a compleat sacrifice. By soul is here meant his whole self, and life. *He gave himself for us, &c.* That is the manner of speaking all over in Scripture, to name the soul, when there is meant the whole person, a mans whole self, and life. *The King of Sodom said to Abraham, Give me the persons, and take the goods to thy self.* In the Margent it is *souls*, Give me the persons consisting of body and soul, that have been captives. In *Job*, *He shall deliver his soul from going into the pit, and his life shall see the light.* The souls going into the pit, is the bodies separation from the soul, its dying and carrying to the grave: So the next Phrase manifests, *his life shall see the light*; as much as he will preserve him from death.

Ans.

Hebr 10, 5.
2 Petr. 2, 24.

Tit. 2.

Gen. 14. 21.

Job 33. 28.

2. Second thing is the manner of Christs dying

K k

ing

Exod 29. 14.

2 Cor. 5. 21.

Piscat. in Schol.
ad loc. Corinth.
Ut expietur ho-
mo à peccato ipse
sit peccatum,
sem pro peccato
hostia. Forer.
in Isai 53.

Doctr.

ing, as a sacrifice offered up for sinners. Directly and strictly to the Hebrew Phrase it is, *when he shall make his soul to be sin*. But then by sin we must understand that which takes sin upon it, and is offered up to take away sin: To explain that, the Interpreters have made it an offering for sin. Thus both in Old Testament and New we finde it so used; as in *Exodus*, *It is a sin-offering*: that is, it is *Ascham*, the same word here used, it is sin, that is, that which is offered up for sin. In the New Testament, *He made him to be sin for us, who knew no sin*. He made him to be sin is one of these ways:

1. He made him stand in the room of sinners, to be punished and put to death, as a most notorious sinner, so sinful, as if he were sin it self.

2. Or thus, He made him become a sacrifice for sin, to be a *piaculum*, and a curse for us, and so to take away, by sacrificing of himself, our sin and curse of sin due to us.

From these words thus opened, the first Conclusion is this:

All the bruising, sufferings, death of Christ, were not onely Gods purpose and design, but they were his great delight, and good pleasure that it should be so.

Gods good pleasure was not onely in decreeing Christs death, but in Christs undergoing it. Here with a short cord and mean plummet we are to measure the depth of divine providence in decreeing, and permitting the death of Christ, yet

so as with delighting in the effecting of it. Yet in all this, though Gods delight was just and holy in the thing, yet he had no delight, nor good pleasure in the cursed actors, and crooked executioners of his right and righteous will. We can use no better language in this, then *Pauls* in another case; *O the depth of the riches of the wisdom and knowledge of God! how unsearchable are his judgements, &c.* Is not here an unfathomed depth, that God was never so well pleased with any thing, as with the sufferings to death, and fruits of the death of Christ; and yet he was never so displeased with any action in the world, as with the cursed cruelty of his betrayers, accusers, tormentors, crucifyers. --- In that God is said to be well pleased with the bruifings and sufferings of Christ, we will take it into consideration in these particulars.

Rom. 11. 33.

First, It implies that it fell not out without Gods knowledge. It is that which he well enough foreknew, yea he knew before all time, that thus his Son should suffer in the fulness of time. God could not be so well pleased with it, if it had come to passe unwittingly, and beside his knowledge; you have the foreknowledge of God mentioned by *Peter* in his Sermon.

Acts 2. 23.

Secondly, He did not onely *foreknow* it, but by his *determinate counsel* and *decree* he did fore-ordain it, that Christ should die a cursed death, that sinners thereby might obtain a blessed life. It was the determinate counsel of God. Now we are well pleased with those things that fall out

where we have bestowed the deliberate counsels and thoughts, and such things as we had fully determined were best to be done. And though men indeed may be often displeased with the fruits of those purposes which they were pleased withal in the purposing; Because first, They might rashly and temerariouſly walk with precipitate counsels. Secondly, God might cross them with his counsel another way; yet Gods counsels always having depth of wisdom, and sound weight, and there being no worthiness in them to be crossed, nor greatness to cross them, displeasing effects cannot follow.

Thirdly, In his wise prudence and providence it was brought about. He could have hindred it, but then he had hindred his own will and counsel, which is as good at last as at first. If it had not pleased him, he would not in his providence have ordered things to such a concurrence, as to bring all about to that end he had determined; but his hand goes with his mind; and his will is as well in the execution, as in the consultation. Not a Sparrow falls to the ground without the providence, acting providence of God; much less can the Son of man suffer, but there is the providence of God in it, his will and works some way about it.

Fourthly, His providence about it was not onely with a general care to see it done, but his actings were with much complacency and delight in seeing it go forward according to his own good pleasure. Two great ends the Lord looked at with much

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contentment, the glorifying of his just and merciful decree, and the redemption and saving of wretched mankind thereby. He looks upon Christ in his actions and passions, carrying this great work on with the delight of his heart, and great approbation of him. *Behold, saith he, my servant whom I uphold, mine Elect in whom my soul delighteth.* He was much pleased with his Son in form of a servant; and as an evidence of his good pleasure, he upholds him in his great doings and sufferings.

Isa. 42. 1.

And we may conceive the Lord in reason should be well pleased with it, because Christ was his elected, and fore-ordained one; he chose him to this Office in the depth of his own divine counsel and wisdom. If he had not been pleased with the sufferings of Christ, he must be displeased with his own counsel, and not be of the same mind after, that he was before all worlds. To be displeased with ones own choise and determinations, is oft the vanity of weak and mutable man, who sometimes falls out with his own purposes, and corrects his former by latter intentions: This cannot be incident to God, whose wisdom is infinite, who is immutable, and repenteth not of any of his counsels, and therefore his good pleasure in his decree at first runs with a continued thred of the same delight and pleasure to the last, and to the very end of the execution and acting about the matter decreed. There was the riches of Gods grace, as much of his good will, Wisdom and Prudence, manifested in the decreeing of this thing, as in any

Reas. 1.

Ephes. 1. 6, 7, 8

Mich. 7.

any thing that ever God did; therefore we may easily conclude God must needs much rejoyce in it.

Secondly, God could not but be well pleased with it, for mercy pleases him, and delights him. He saw in the streaming of his Sons blood the conduit of rich mercy, and full grace running out to lost souls, reconciliation to enemies, satisfaction to his justice, destruction to the Kingdom of Satan. God was not pleased with the torture of his Son, but as it tended to, and ended in the glory of himself, glory of his Son, and bringing many souls to glory by redemption. As a man is well pleased and desires it, to see his onely sons and heirs veins opened; and much blood issuing out, not meerly that he is weakened, and pained, and his blood runs out, but because he knows it is for the health of his body, and for his more comfortable life. He looks thorow all the harsh means and bitter way, to the sweet end and fruit of them. So was the Lord pleased with Christs bruising, and bleeding, bleeding by whips, thorns, nails, spear, because this was heavenly phlebotomie for the health and salvation of his body the Church, to wash her from her sins in Christs blood. The Lord was pleased with Christs bruising, because he had ordained this way for bruising the Serpents head. He would uphold his Son, and knew his bruise should be cured, he should be raised from death to life: Besides, he saw beyond it, that all beleieving sinners should have all their bruising healed by Christs bruising, and that thereby a blessed word should be put into their mouths for ever, to speak to the Serpent

Serpent and Hell; Thy bruise is incurable, thy wound is grievous, thou hast no healing medicines. There is no healing of the bruise, as the Lord by *Nahum to Nineveh.*

Jer. 30. 12, 13.

Nih. 3. 19.

Thirdly, the Lord was well pleased with it, because it brought God the greatest glory, that ever did any thing in the world, more glory then the Creation. For the ministration of Redemption is far more glorious then that of Creation. God while he is God will never meet with such a glorious peece and pattern of holiness and obedience as that of his Son Jesus Christ's. It is the highest point of righteousness, obedience, patience, that ever any was, or shall be called to. There was never any like it before, nor shall be after, as that of Christ's death and sufferings, incarnation, humiliation. He hath said that which none can say, nor shall be able to say in so high a way after him; *Father, I have glorified thee on earth, I have finished the work thou gavest me to do.* When God is the highliest glorified, he is the highliest pleased: But by Jesus Christ's life and death he is the most glorified; Therefore by it he is most pleased.

[oh. 17. 4.

Fourthly, lastly, God the Son was well pleased and delighted with his sufferings, and so the Father must be well pleased with it. God the Son rejoyced at it, *Lo, I come, saith he, to do thy will O God.* It was his meat to do the will of his Father: The most delightful food and diet that ever Jesus Christ had upon earth, was to offer up his body on the cross for sinners, in which he was well pleased both as he was the sacrifice, and the

Psa. 10.
Joh. 4:

1 Sam. 9. 12, 13.

High

Luk. 22.15.
Ex Talm. Zero
sol. in Pesach.
Vide Buxtorf: in
Synag. Jud.
Lightfoot.

Joh. 8. 29.

Joh. 17. 6.

Joh. 17. 11.
Joh. 17. 10.

Use.

So thought
the Cerinthians
and those Caini
or Cainiani are
they called, by
some Caiani.
Irenaeus.
Aug. de Hares.

High Priest. Sacrifices heretofore were with a feast to the High Priest; Christ did not only feast sinners with his flesh and blood, as at a feast of expiation and attonement, but it was a feast to him, and one of the greatest feasts, even a rejoicing Passover, which was so joyful a feast, that they had seven and twenty soundings of Trumpets, say the Jews, at the killing of the Passover, and many other tokens of festivity and rejoicing. God the Father is pleased; when the Son is pleased; God the Son is pleased, when the Father is pleased; *I do always the things that please him.* The life of God the Father and God the Son, is in a pleasing of themselves, and one the other. See and bear (and to see and hear it is our happiness) what blessed reciprocations there are betwixt God and Christ concerning us poor sinners. We are blessedly tossed from bosom to bosom; from the bosom of the Father to the bosom of the Son; and from the bosom of the Son to the bosom of the Father again. The Father gives sinners to the Son, and the Son gives them again to the Father to keep them.

All thine are mine, and mine are thine, and I am glorified in them. Well now, the Father cannot but be pleased with this, when the Son is so well pleased; and exceedingly glorified by it.

First, This gives no good colour to the actions of Judas and the Jews, betraying and putting Christ to death, because God was well pleased with his death. It was a strange conceit of some of old that honoured Judas the Traitor, as some divine

divine and super-humane power, and call his treason a blessed peece of service; and that he knowing how much the death of Christ would profit mankind, did therefore betray him to death, to save the race of men, and to do a thing pleasing to God. But we see how little *Judas* pleased God in it, Christ calling him a Devil, a son of perdition. Christs passion was very pleasing to Gods; but the sinful, cruel actings of the instruments about it were hateful to Gods eyes and heart. If *Judas* and the Jews could have put Christ to death with a mind like Gods, without sin, without cruelty, onely to glorifie God and save souls, as God decreed and willed the death of Christ, it had been something to the purpose. Alas, it was not in their thoughts, but to satisfie a covetous spirit, as *Judas*; a bloody, proud hypocritical spirit, as Jews, High Priests and Pharisees, and so their actions most abominable to God, though Christs passion most acceptable. It is an error possesse men about the acts of divine Providence, not seeing God the author and chief, may be most just and holy, in those things wherein men as instruments may be most unjust and unholy, and have ways of their own never aiming at the Lords righteous and glorious end. As the *Affyrian* was the rod of God appointed to scourge *Israel*, and yet God burnt that rod, because he executed his own cruel mind, and never looked at the mind and purpose of God. *I will send him against an hypocritical Nation, and against the people of my wrath, I will give him a charge to take the spoil, &c.* Howbeit, he meaneth

Isa. 10. 5, 6, 7.

not so, neither doth his heart think so, but it is in his heart to destroy and cut off Nations nor a few.

The Lord has a straight and right hand in that work, where the instruments may be very crooked and displeasing to him.

Other Uses there are which we omit, as the admirable and ever to be praised good will of God towards lost mankind, should be adored and exalted by us, that God should be so well pleased at the costs of his Son to work our redemption. It was infinite mercy and no bitterness or cruelty at all, since the Son was as well pleased in it as the Father, the Son of God decreed the incarnation and humiliation with the Father, the Godhead was able to uphold the Manhood in all sufferings; the Godhead could raise the body out of the grave, and the ends was more glorious, then the passion grievous; the passion had an end, the glory and triumph had no end.

Admirable and adorable with incessant praises and worship is this mysterious Wisdom, Justice, and Mercy of God concurrent in one Act, that God should be so well pleased to give to a cruel death his all-pleasing Son, to save men so displeasing to him both in nature and conversation.

When thou shalt make his soul an offering for sin. These words are already cleared in the sense and meaning of them.

The proposition is this; *Christs dying for sinners, was by way of an expiatory sacrifice, to take away sin, and satisfy God for it. Christs passion was an offering and sacrifice for expiation.*

Doctr.

God had appointed our saving by Christ, and that saving by sacrificing himself for us. Here we are to imploy our thoughts, how this may be made good, that Christs death should be satisfactory and expiatory for sinners. To look at Christs death otherwise then a sacrifice, is to look at it, as neither satisfactory to God, nor satisfactory to us.

First, Not satisfactory to God, for his way of appeasing is by sacrifice, that is the end of all the controversie 'twixt God and us, that a sufficient person be offered up for sinners.

Secondly, Nor is it satisfactory to our consciences that Christ dies, unless he die in our behalf, and in our stead, and be offered up for our iniquities.

We shall make these two things clear. First, That in the Old Testament, the people of God had no way for expiation of their sins, but by bloody sacrifices, as a type of Christ.

Secondly, In the New Testament, our way of taking away sin and saving our persons, is by sacrifice of Christs death, as being a perfect and real sacrifice, or which others were but shadows. In proving of this, we shall strike through *ipsum cor Socinianismi*, The very heart of Socinianism; and

in the holding this firm and sure, we hold *ipsum cor Christianismi*, the very heart-point of *Christianity*, and the Gospel.

Psal. 50.5.

1. In general, Gods people coming into good rearms of peace and reconciliation with God, was by sacrifice. *Gather my Saints together unto me, those that have made a covenant with me by sacrifice.* Covenanting is a gate for entrance into friendship and favour 'twixt the parties that covenant; and we know the favour of Gods Covenant was a great and full favour, for his becoming our God, and we his peculiar ones.

*Erant commune-
factiones de pec-
cato, ira Dei &
condemnatione.
Erant commune-
factiones de fu-
turo sacrificio
Mediatoris.
Chema. in loc.
Com.*

Levit. 4. 26.
Levit 4. 20.
Lev. 5. 13. & 18
Numb. 15. 28.

2. By sacrifice God appointed that his servants should expect and beleve his reconciliation, and their sins expiating and taking away, as being types and figures of Christs oblation and death upon the cross, as a price and ransom for sinners. The offering of sacrifices under the Law was a ceremonial Sermon of this evangelical truth shadowed under it, that Christ should give us the perfect sacrifice, and the perfect sprinkling of blood, to pacifie God, and purge our consciences. See what is said to this purpose, *He shall put his hand upon the head of the burnt offering, and it shall be accepted for him, to make attonement to God for him.* And other sacrificial Scriptures do make mention of attoning, and forgiving of sins by sacrifices. In those the death of the beast was subrogated, and put in the room and stead of the sinner, that brought the sacrifice, and that death saved him from death, and so those sacrifices were called sins, because mens sins were laid upon them.

They

They eat up the sin of my people, that is, the sacrifice offered for their sins. See Lev. 17 11.

For the quarrel of *Socinus*, that the word *Caphar*, which is so much used in *Leviticus* and *Numbers* for expiating, doth signifie no more then to take away sin by covering, by pardoning, and not by expiation, satisfaction, or atonement, it is not of such force.

We answer, Though it be true, it is sometimes used so, to cover, hide, stop, or pitch over, as *Gen. 6. 14.* yet it is withal in another conjugation frequently used for appeasing, expiating, or atoning. Thus in *Jacobs* speech, *I will appease Esau with the present that goeth before me.* *David* said to the *Gibeonites*, *What shall I do for you, and wherewith shall I make the atonement?* And we find the atonement was made by the death of *Sauls* sons.

Yea, but it is said, Might not God ordain sacrifices and blood of beasts upon some other account, then for expiation and atonement?

To that is answered, yes, there were some under and inferior ends for which they were appointed.

1. As first, To distinguish Gods people by this kind of service from all other Nations. *Take heed to thy self, that thou be not snared by following them, (that is, the Nations cut off, in whose lands thou shalt dwell) after that they be destroyed from before thee, and that thou enquire not after their gods, saying, Thus did these Nations serve their gods? Even so will I do likewise.*

2. To be a means for the peoples meeting together,

Hof. 4 8.
Reatum, seu re-
atus expatio-
nem & sacrifici-
um significat.
Merc. in Hof.
Object.

Answer.

Buxtorf. in Lex.

Gen. 32. 20.
2 Sam. 21. 3.

Object.

Answer.

Deut. 12. 30.

Psal. 122. 4.

gether, and to binde them in bonds of publick communion in Gods worship. *To Jerusalem the Tribes go up, the Tribes of the Lord, unto the Testimony of Israel, to give thanks unto the name of the Lord.*

3. To try the peoples obedience, and willingness to serve God.

1 Cor. 9. 13.

4. This way by offerings and sacrifices God provided for the maintaining of the Levitical ministry, when part of the sacrifices fell to their share, as first fruits, tithes, &c. *They which wait at the Altar, are partakers with the Altar.*

5. But the most principal end, and chief of all was, as a shadow to lead them, and as a type to teach them that there was a true propitiatory sacrifice to come, which Christ should in due time offer for sinners; in the vertue of which, beleev'd and rested on, all these sacrifices holily used, should be to purifying, pacifying, reconciling, and making atonement. For what agreement, what analogie could be found betwixt a bloody, slain beast, and the heart of God, who is a Spirit, that he should be pleas'd with an Ox or a Lamb, but that he had appointed this kinde of service to an higher end? Namely, to preach the all-sufficient sacrifice of Christ in his passion.

Object.

How will these two agree together, that all along in *Leviticus*, it is said, *The blood of the sacrifices takes away sin and makes atonement*, and yet in *Hebrews* it is said, *It is impossible the blood of Bulls and Goats should take away sin.*

Hebr. 10. 4.

Answ.

1. We direct this Answer according to judgment.

ment of some, the blood of Sacrifices took away sin, that is, the guilt binding over the person to temporal punishments; but took not away the spiritual guilt; therefore it is said, they served to the purifying of the flesh.

Grot. de satisf

2. Another answer there is, which may seem better and fuller, that sacrifices of the Law did take away sin, if they were offered up devout, with some faith in, and knowledge of Christ to come, but without faith they did not take away sin. *The sacrifice of the wicked is an abomination to the Lord.* Or, these sacrifices did take away sin typically in the vertue of Christs death, but the sacrifice of his death is that alone that takes away sin truly and fully in its own vertue. So it was impossible for those old sacrifices to take away sin in their own vertue and work wrought; without the devotion of the offerer to Gods command, and his faith in Gods promise.

Lubbert. cont
Socin. de servat.
lib. 2. c. 11.

For the second thing, That Christs death was the perfect and full sacrifice for taking away of sin, of which the rest were but shadows, and to which, as the fore-finger of an hand they all pointed at, I shall thus make good from the Epistle to the Hebrews. *For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect, &c.*

Heb. 10. 1, 2.

2. 1. Where it is said, they were a shadow, and Christ the image and substance of the things shadowed; It proves that Christs sacrifice was the substan-

substan-

substantial sacrifice, at which all these pointed: For a shadow must have relation to a substance.

Rom. 10. 4.

Heb. 10. 13, &
14.

Matth. 17.

Ephes. 2. 5.

2. It is clear, that when the sacrifices of expiation were, they were repeated every year; but when Christ comes and dies for sinners, he gives a Writ of *Supersedeas*, and cessation to all other Legal Sacrifices, putting an end of consumption to them, because he is the end of consummation. *Christ is the end of the law for righteousness to every one that beleeveth.* Yea, his sacrifice is so perfect, as not onely there needs no more of the other, (*when that which is perfect is come, then that which is imperfect is done away,*) but withall there is an end of his sacrificing himself, after he has done it once, he need do it no more. *This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God: For by one offering he hath perfected for ever them that are sanctified.* Not onely Law-sacrifices cease, but the offering any more a Gospel expiatory sacrifice ceases. His once sacrificing of himself stands for an everlasting propitiation, and is of as great value and vertue, as if Christ had offered up himself, or should offer himself to that purpose every year, or every day of the year.

3. God pronounces of him, he is well pleased with him, fully satisfied with his doings and sufferings; and though the offering was a thousand years and more since, yet the *sweet smelling savour* of it is fresh in Gods nostrils, and eternally pleases him in behalf of all beleiving, or that shall be beleiving sinners.

4. Christ

4. Christ is named the Christians or Gospels sacrifice for all purposes. Needed there a Paschall sacrifice? *Christ our passeover is sacrificed for us.* Needed there an offering daily of a lamb? *Christ is our true Lamb of God, that takes away the sins of the world.* Needed there a propitiatory sacrifice? By him we receive the atonement, and *he is the propitiation for our sins.* Do our sins prove noysome to God, and make us stink in his nostrils? He is our sacrifice of sweet smelling favour, and incense unto God, his merits and righteousness do perswade us. Need we a meat offering? Need we a drink offering? Christs flesh and Christs blood *is meat indeed, and drink indeed,* better then so to please God, and it nourishes us unto union, and hopes of eternal life. Need we sprinkling and purifying? The blood of Christ is the *blood of sprinkling, it purifies the conscience from dead works to serve the living God.* Need we any thing to justification, reconciliation, salvation? No, we need nothing but this: Christs sacrifice is above all sacrifices, he is All and in All: *wisedome, righteousness, sanctification, and redemption.*

Was Christs satisfaction by way of death, and his death by way of Sacrifice, and offering up his soul for us? We have then sufficient reason, even the reason of Scripture to reject all the vain janglings of our adversaries, and Christs, who will needs perswade us that the Sacrifices of the Law were not the shadowed work of Jesus Christs perfect and meritorious sacrifice. Thus Christs sacrifice

M m

should

1 Cor. 5. 7.

John 1.

Rom. 3. 24, 25

Rom. 5. 11.

1 John 2. 1.

Hebr. 12.

1 John 1.

Use.

Col 2. 17.

O homo, quic-
quid Scriptura
mea dicit, ego
d. co: Aug.

should be but a shadow of hope, and the Gospel but a weak doctrine for our comfort, if the things of the Law were not a shadow of things to come, and the body to which the shadows belonged was of Christ. The twelve first verses of the Tenth Chapter to the *Hebrews* shall be our shield and buckler against all their assaults in this kind, to quench them though they were fiery darts. Scripture saith it, therefore God saith it.

2. We see the abominableness of their sophistry, and it manifestly smells of the Serpent, that when they must needs yeeld that Christ offered himself for sinners, they put us to dispute the place where. For this they tell us, that Christ, if he offered himself for sinners, it was in heaven at his Fathers right hand, and that is no other offering then his appearing before God, and taking care for us. As to this, they assert these two things for truth, that is, their truth.

First, That Christ was not an High Priest till he came into heaven.

Secondly, That Christs offering up himself to God, is not to be referred to his death on the cross, but to his appearing in heaven for us.

Hebr. 3. 1.

Vers. 4.

First, That Christ was an High Priest on earth before he came in Heaven, will appear by that to the *Hebrews*. For every High Priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. And no man taketh this honour to himself, but he that is called of God, as was Aaron. Now Aaron was not called of God to be

be an High Priest on earth. *So also Christ glorified not himself, &c.* And in the seventh verse, as an High Priest on earth, *in the days of his flesh he offered up prayers and supplications with strong crying and tears, &c.*

Ver. 5.

Ver. 7.

To the second, that Christs offering up himself is not to be referred unto his death on the cross, but to his appearing in heaven; is to be answered.

1. Christ is an High Priest in heaven, but his Priesthood began not there, but on earth. As the High Priest was an High Priest when he offered up the Calf and the Goat without, before he entred into the holy place; so Christ was an High Priest when he offered himself upon the Cross, before he entred into the Holiest of all, in the heavens.

2. Whereas they say Christs presenting himself to his Father in the heavens, was the offering himself, and all the the sacrifice that is offered is there. We answer, the truth is otherwise, and thus. The High Priest having offered without the holy place, carried the blood of the offering into the holy place, but not to sacrifice, but to sprinkle it and present it to God. For in the Holy of Holies was no Altar, and the Priest there used none but a golden Censor, therefore there was no sacrificing, but presenting the blood of that which was sacrificed with incense for a sweet smelling savour unto God. So Christ having offered up himself upon the cross, enters after into the heavens the holiest of all to appear before God, not

Heb. 9. 25.

*Jacob. ad Per-
tum con. Offer.
c. 37.*

*There is obla-
tio expiatoria in
cruce, & pre-
sentatoria in
caelis. Par. ad
Heb. c. p. 9.*

*Selichtingius
Ad Sacerdotale
munus cruenta
Christi mors re-
fertur quatenus
per illam manus
hoc sanctum ex-
piatorium incho-
avit.*

*Socin. præf. Et
Theol. esp. 29.*

to offer a price, but to present himself to his Father, that application might be made of his sacrifice to sinners. Or if it were granted, that Christ in heaven is said to offer himself, there is a great deal of difference betwixt the sacrificers oblation of an expiatory sacrifice, and betwixt his presentation, or presentative offering himself in appearing before God, to intercede and plead for the application of the vertue of that sacrifice. It is as if a man were enjoyned as a surety to shed some of his blood for one without doors, and then to come within doors into the house, and shew the blood that he had shed. There is a great deal of difference betwixt shedding of the blood, and presenting or shewing of the blood; or appearing to plead the vertue of his blood shedding.

Thirdly, Whereas *Socinus* in wrangling falls a warping, and partly confessing what he denied, saith, That what he writes of Christs sacrifice done in the heavens, it is thus to be received and conceived, That he means not of Christs inchoation and beginning to offer, but of his perfect, compleat and consummate offering or oblation in the heavens: To this we readily Answer, The adversary here forgets himself, and makes us see a liar is full of contradictions. For if as he saith, He begun his sacrifice on earth, and it was consummate and perfected in heaven, then by his confession there is a confusion of his opinion, and Christ then did offer himself upon earth, as he means, did begin it.

And then we answer him fullier, he perfected his

his sacrifice upon earth, as well as begun it, as to the nature of an oblation, and the perfecting in heaven was nothing of new or continued sacrificing, but only of Gods ratifying it to application. That the sacrifice was perfect and consummate on earth; The words of Christ will prove, who said, *Consummatum est*, and he may be believed, being truth it self, before his adversaries. And the words to the *Hebrews* will prove it further, which are, *That by one offering, and once for all, offering of himself, he hath sanctified us, and perfected for ever them that are sanctified.* If once for all on earth, there needs no more then once, no offering in heaven, but onely an appearing before God to plead the vertue of that one offering for everlasting reconciliation.

Thus I have followed the sinuous and winding creepings of the Serpent, to lead you into the straight way of the truth of truths, for the very comfort of comforts, *That Jesus Christ upon the cross made his soul an offering for sin.* Learn to hold it for your everlasting establishment and comfort; for if those *Ziba's* should go away with this truth without our care to maintain it, we may like lame and cheated *Mephibosheths* say, *Nay then even let them take all*, for this is the better half, nay three parts of the Gospel, the All-sufficiency of Christs sacrifice and his Sacerdotal Office. For if we make the Priesthood of Christ to be nothing else but a figurative or metaphorical Priesthood, being no other then his regal care, and administration of his kingdom, then we may sit down sad enough

Vide Joan. 7. in Resurat. p. 1. Theol. Socin. cap. 29.

Heb. 10. 10, 12.

2 Sam. 19. 30. In Schlichting. in Confes. Polon. See their Sophistry.

Ad munus regium perpeffiones & mors Christi pertinent, tanquam medium & via per quam Christus pervenit ad gloriam. Sacerdotium Christi nihil aliud esse, quam regni ipsius administrationem quæ figurate Sacerdotium appellatur, ait, Ottor. apud Jacob. ad Port.

enough with a figurative sacrifice, and a metaphorical salvation.

Fourthly and lastly, When all this will not serve against practise of the Law adumbrative and typical, against practise of Nations in pledges, and sureties, and hostages; against the mimical and apish, and imitating Theology of heathens; they will needs say, That if God should take his innocent Son, and put all the sins of his upon him, and put him to death, the guiltless for the guilty, it would be an unexampled act on, and full of injustice and cruelty. But we have before proved from the Law of God, and laws of Nations, this to be an ordinary thing, and stoln out of the Scriptures for imitation. Withal, we have proved it might well be done, without adding any freckle or mole to the fair face of right Justice, because Christ was as voluntary as might be in it, for he willingly poured out his soul for transgressors: And besides, he had power being God to dispose of his manhood to death, and afterwards to raise it up to life. Yet I shall add one practise among the Heathens, taught them by Satan, which he stole out of the Law of God in a course imitation of this expiatory kind of sacrifice. Among the Romans there was a sacrifice to *Pluto* and *Proserpina*, which was thus ordered: In the *Tarentine* field near the river *Tybris*, the High-Priest went down into a digged pit twenty foot deep; upon the mouth of the hole was laid a Table-work of wood full of holes, on which an Ox or a black Heifer was placed, and being struck and wounded with weapons, was slain,

Zos. lib. 2.
Silescum ex
Zos & Prudentio.

slain, and so sacrificed; The Priest being below in his whole body and garments received the blood running thorow the holes of the Table, and coming out shewed it unto the people; he was honored with great reverence and worship by them, as being altogether stained with blood, and thereby having appeased the infernal gods. What was this else but Satan stealing something to make up his irreligious Religion out of the sacrifices of the Law of God, which were acknowledged to be for atonement and expiation by blood; *for without blood there was no remission of sins.* It should not therefore seem strange, that by sacrificing of one there should be expiation for others expected.

There are other ways of application for thanks and praise to God, and for our full comfort. We are eased of that costly worship of the Jews, to spend our fat cattel in sacrifices, for we are prone to love the cheapest Religion. Jesus Christ hath put an end to all those sacrifices, by his own once sacrificing of himself, and hath both saved our purses and our persons.

Besides, we have the comfort of perfect righteousness to be had from him, though we had none of our own. We are to doubt nothing of his acceptance for us, and may fully beleieve our acceptance in him.

He shall see his seed.

Seed properly taken, when we speak of man, is the Sons and Daughters that are begotten, the poster-

posterity that descends from him. A mans natural off-spring is that, which most commonly and properly is called his seed, and those which come from it. When we speak of God or Christ because seed comes not from them in a carnal way, therefore we must take seed in a spiritual sense. Thus Gods or Christs seed is used two wayes:

1. There is, Begetting seed.

2. Begotten seed.

1 John 3.

First, Begetting seed, that is the seed of seed or posterity: As the seed of grace, the Spirit is called the seed of God; which is the quickning and regenerating grace, whereby God begets and sanctifies sinners, and they by it are born of God.

1 Pet. 1. 23.

Mal. 2. 15.

Secondly, Begotten seed are the Saints and servants of God, who by the incorruptible seed of the Word and Spirit, are begotten sons and daughters to God. *They are called the godly seed.* Thus all holy members of the Church, and beleevers in Christs are Christs seed. Of this begotten seed is here meant.

Doctr.

The Conclusion, *All Christs servants, are Christs seed.*

All the worshippers of Christ, are the sons and daughters of Christ. It is a rare and wonderfull Kingdom this of Christs, where all the subjects are sons and daughters, and the dominion over them is a rule of Adoption. This precious posterity

rice and seed is Christs Church, and every one that
 confesses and beleeves in him to the end of the
 world, these are his seed, and the children of his
 kingdom. That in the Psalm is fit for this pur-
 pose, which is a prophecy of Christ: *A seed shall
 serve him, it shall be accounted to the Lord for a ge-
 neration.* The seed, that is, all the beleevers in
 the earth, out of what nation soever they be, that
 shall serve and beleve in Christ, they shall be ac-
 counted by the Lord as his own children, he will
 love them, and bless them with all blessings, as
 being a new birth to him by grace, his generation
 by regeneration, and he will provide them an in-
 heritance. An unbeliever is looked upon as an
 enemy and stranger to Christ, but when by grace
 one is made a beleever, then he is a child, one of
 Christs seed, and Gods household, dearly beloved
 of the Father and the Son. *Now ye are no more
 foreigners and strangers, but fellow citizens with the
 Saints, and of the household of God.* Thus Christ
 is called with respect to his Church *the everlasting
 Father:* he loves and cares for it, as a Father for his
 children. Sometimes he is set out with a brother-
 ly love: *He is not ashamed to call them brethren:*
*And again he saith, Behold, I and the children which
 God hath given me.* Yea, if we could finde a sweet-
 er name for more deernes then that, that should be
 the name of the servants of Christ. *Even to them
 will I give in my house, and within my walls a
 place, and a name better then of sons and daugh-
 ters. I will give them an everlasting name that
 shall not be cut off.* This, that Christs servants

Psal. 22. 30.

Ephes. 2. 19.

Isai. 9. 6.

Hebr. 2. 11.
 Verse 13.

Isai. 56. 5.

And

N n

are

are his seed and children, we shall thus make appear.

1. There is a common way to prove it, even the very manner of speaking among the Jewes, where every Master and Doctor calls their disciples and schollers their children. To this, Rabbi Johanan hath a saying, *Whosoever teacheth in the Law the son of his neighbour, the Scripture reckons it to him as if he had begotten him.* So we hear of the sons of the Prophets, and they are the young novice Prophets, that are under training up and instructing by the elder Prophets. Thus the Apostles, and all beleevers and followers of Christ to the end of the world may be understood more rightly to be called the seed and children of Christ, because he is their Doctor and Teacher, he trains them up in the word and doctrine of life, and they sit down at his feet. So it is said, *Wisdom is justified of her children.*

2. Besides this common way, Christs servants are his children, not onely as a teaching Father, but a begetting Father. None follows Christ, nor knows him rightly, till he be new begotten by the Word and Spirit of Christ, and is made a new creature being born again. Christ forms beleevers anew, and Christ forms himself in them. *My little children, of whom I travel in birth, till Christ be formed in you.* Our first birth by our parents brings none to Christ, it is a second birth by the grace of Christ, who are born, not of flesh, nor of blood, nor of the will of man, but of God. No seed but Christs seed comes to heaven.

3. Christ

Rabbini seu
magistri d. Eli
ab Hillel d. Eli
sunt filii ejus.
Filii unius
cujusque apud
Hebraeos dictus
est, qui ab eo do-
ctus est, vel nu-
tritius.
Porchet. in
vict. contr. Heb.
lib. 1. cap. 12.

Gal. 4. 19.

John 1. 13.

3. Christ loves all his servants as children, nay doth more for them, then ever father did, or can do for his seed. Behold the love of more then a father, he dies for them on earth, he intercedes for them in heaven. He is with them in all their tribulations on earth, he has given them his promises, his spirit, his righteousness, his comforts below, and he has provided for them an inheritance of glory above. Fathers provide for their children, but they die, they cannot preserve their children from death; they cannot make sure their inheritance; and if it be done, it is but a corruptible inheritance. But Christ liveth for ever, and keeps surely an inheritance for his, and it is an incorruptible inheritance, he keeps it surely for them, and them surely for it; *Who are kept by the power of God through faith to salvation. To an inheritance incorruptible, &c.* Nay, to make all sure he is gone into heaven himself to make ready Mansions of glory for them.

Are Christs servants his seed? Be informed here of the horrible blindness that is befallen the Jewes, they will not see this, they say this cannot be meant of Jesus Christ, for he was never married, and he died without seed, and children, and therefore we falsly apply this Chapter, and this seed to him. How is that heavily fulfilled in them, the Lord said to *Isaiah, Go and tell this people, hear ye indeed, but understand not, and see ye indeed, but perceive not. Make the hearts of this people fat, &c. lest they convert, and I should heal them.* O what fat and gross hearts have they

1 Pet. 1.

John 14.

Use.

Percebe. ut supra, cap. 12.

Is. i. 6, 9, 10.

Acts 18. 27.

to this day? What heavy ears, what closed eyes that do not understand their own language, which names the followers of Doctors their sons and seed? We do not say that Christ was married, but spiritually to his Church, and so do not understand any carnal, but a spiritual seed, his servants, Disciples, and beleivers all over the world, and to the end of the world. And how wretchedly and carnally do they wrest the Scriptures that will needs look for another Messiah or Saviour, that they think must be carnally and commonly married, and have divers children. This they say is confirmed by this Scripture, *He shall see his seed, &c.* And by that of the Psalm, *Kings daughters were among thy honourable women, upon thy right hand did stand the Queen in gold of Ophyr.* But in this fable of their faith they are irreligious, for they allow the Messias many wives. One they say shall be his right Wife and Queen, she shall be the fairest of all the daughters of the Jews, and she shall sit at his right hand, and be continually with him in his bed-chamber, but the rest of the honourable women, and Kings daughters are kept apart, and come not at him, but when he shall be pleased at certain times to send for them.

There is small appearance those are of the spiritual seed of the true Christ, since they have such carnal imaginations of him, who is the Saviour of the world, and whose kingdom, and so his marriage is not worldly nor earthly. Is not this very true of the Apostle, *That blindness in*

part

Psal. 45.9.

Buxtorf. Synag.
Jud. cap. 35.

ROM. 11. 25.

part is hapned to Israel, till the fulness of the Gentiles be come in.

We have good reason to awake our souls, to the enquiry after this, Whether we be the servants and seed of Christ or no. Brag we not of our seed and blood, if we be not of the seed of Christ, and belong not to him; the proudest and highest blood and seed upon earth is but the seed of death and wrath. Inquire we if we can find we were ever partakers of the begetting and regenerating seed. I am of such a stock and seed, may make a noise upon earth, but unless we can say, I am of the seed of Christ by a new birth, through his Spirit, we cannot enter the Kingdom of heaven. Search after the spirit of this seed. *Except we have the Spirit of Christ, we are none of his.* Search after a new heart, a new man, a new workmanship. Search after the great graces of this gracious seed, faith in Christ, love to Christ: do you love Christ as a child should love his Father? Do you know Christ, and love the word of Christ, as the incorruptible seed, which was instrumental in your breeding; which is Christs sincere milk, and instrumental in the feeding of his? Christ has many strange children by name, that neither love the word as the seed, nor as the milk. It is a strange childship that reject his Word and Ordinances as above them, and will not be fed with his milk, wherewith he feeds all his children.

Here is the comfort of the Church, and all the people of God, being Christs servants, they are like to have a comfortable service of it, for the Lord

Use 2:

Rom. 8.9.

1 Pct. 2.2.

Use 3:

Lord looks upon them all as his dear children, he loves them as his own seed, he will provide for them as his own posterity.

Rejoyce in your happy condition that have the knowledge of Christ, and faith in him. 1. It is a great honour to you, though you be the meanest of Christs servants. Every holy follower of Christ is not onely a friend, but a Son or Daughter to the Lord Almighty. A Kings Favourite thinks he is in no smal honour, but a Kings Son knows he has much more, this honour have all Christs Saints and servants. They are not onely Favourites, but they belong to the Adoption of the King of glory.

2. This seasons and sweetens all sad cases. I may be afflicted and low, but will Christ forsake his own seed, will he deny his own child? will he not help me and succour me in due time? There is no seed so hopeful as Christs; for other parents love not ever, live not ever; but Christ both loves and lives for ever, to procure salvation for his. What shall I do? whither shall I go? are hard questions in hard straits, and our great necessities: This will answer and reso've all these questions; we may say we know whether we will go, we will go into Christ, we will claim kindred with him, and say, Lord, one of thy seed is sick; one of thine adoption is in heavy affliction. *Remember me, with the favour thou bearest unto thine.* Assure your selves, if you belong to Christ you may challenge your kinred, and call for his mercy and favour by the claim of a child, and pray him
to

John. 17.

Psal. 106. 1.

to look upon his low and afflicted off spring. Christ will say, O this is one of my seed. *Is not Ephraim my dear child?* Though he be never so low I remember him still: *my bowels are troubled for him, I will surely have mercy on him. I will perform the part of a kinsman unto him,* as Boaz said to Ruth.

Jer. 31. 20.

Ruth 3. 13.

3. Here is the Churches stay and stablishment in midst of all her enemies, she may hope confidently not to be extinct and overthrown for ever. For shall Christ look upon earth, and see his whole seed and stock rooted out, and not succour them? His people may cry against their adversaries, Lord, we are thine, thou never bearest rule over them, they were not called by thy name: Will he suffer the base seed of the Serpent to destroy the noble seed of the woman, nay the seed of God? No they shall but bruise their heel. The Lord will be zealous for his Church in the great prevailings of adversaries, and with a better heart then *Esther*, say, *How can I endure to see the evil that is come upon my people? or how can I endure to see the destruction of my kindred?* And let all the house of *Haman* know, in their greatest pomp and successes against the Church of Christ, that if the Saints be of the seed of Christ, against whom they set themselves, they shall not finally prevail against them, but shall surely fall before them, as sometimes *Zeresh* the wife of *Haman* told her Husband concerning *Mordecai* of the seed of the Jews.

Ia. 63. 19.

Esther 8. 6.

Esther 6. 13.

Let all the servants of God remember their breeding.

Use 4.

James 2. 7.

2 Tim. 2.

breeding, and study to walk up to the glory of the heavenly house whence they are descended. We think it a full reproof when it is said, Is this done like a Gentleman, to be covetous, to be penurious, to be drunk? you disgrace the house you came from. But O! that is more full and foul, shall a servant of Christ, one of the royal seed of Christ wallow in sin, unrighteousness, uncleanness? Far be it from such to do so. The seed of Christ is an holy seed. We must take heed of blaspheming that holy name by which we are called. *Let every one that names the name of Christ (and hopes rightly that he is of the seed of Christ) depart from iniquity.*

Again from this of *seeing his seed*, we are to take further observation, The words bearing thus much, That Christ though he die, yet he shall rise again and see a numerous issue, a great seed and posterity of his multiplied and shed abroad all over the world and confessing his name, and worshipping him. The Jews thought if they could cut off Christ by death his name should perish, and be quite extinct, and there would be none to believe in him and honour him. But they promised to themselves one thing, and he promised another, even this, that his death and blood should be a seed of life to the Church, Nations and People should spring and grow abundantly being sown by the incorruptible and fruitful seed of the word of the cross. Yea, and Christ shall see it, many have a great seed and posterity, which they never live to see, but Christ though he die shall rise again, and live

live to see his seed prosper and fill the earth. Here is an intimation of Christs rising from death, reigning over his Church, begetting and exalting the blessed seed of beleevers that trust in him.

Whence we have another Conclusion. *Christs death and passion is the Churches life and multiplication; Christs sufferings are a fruitful womb, bringing much seed and fruit to God.*

Doctr.

It was once said of *Abraham*, There sprang of one, and him as good as dead, so many as the stars of the skie in multitude, &c. It is as very a truth here too, though the Jews thought to make Christ sure, and brought him to a wretched death, threatned all men that confessed his name; yet out of Christ dead and crucified, he rising again, a mighty seed arises, and many thousands not long after his rising again believe in him. Before Christ was crucified, his seed was small in comparison: *Who hath beleeved our report?* might go far among the Jews in the days of Christs conversing on earth; but afterwards one Sermon of Christ crucified begot Three thousand children to God. Presently after we hear by a miracle and a Sermon in the name of Christ crucified, that the number of beleevers is Five thousand. And divers think this is a new number added over & above the former three thousand. So that by two Sermons, and one miracle, our Saviour sees a considerable seed presently believing in him, even eight thousand begotten and spiritually born to him. No marvel if *David*

Heb. 11. 13.

Acts 2.
Acts 4. 4.

Lwin in cap.
4. Ath.

Psal. 110.

Joh. 12 24.
 Morietur gra-
 num & surgat
 Gentium seges.
 Bern.

propheſied, that Chriſt ſhould have a ſeed like drops of dew, which fall abundantly upon the earth. The Jews in putting Chriſt to death did unwittingly do the work of ſervants to the Lord the great Luſbandman: They thought onely to exerciſe their own malice, to make Chriſt away that they might hear no more of him. Deceived fools, they were the Lords ſeed-men, their burying of Chriſt was the ſowing of the name of Chriſt in the world, it was the ſeed-time towards a goodly harveſt: They never dreamed of that which Chriſt told them, *Except a corn of wheat fall into the ground and die, it abideth alone, (it is ſingle and multiplies not) but if it die, it bringeth forth much fruit.* Thus they ſowed the grain of wheat which multiplied into a harveſt, and they are grieved at the harveſt and large crop of beleevers in Chriſt. *I, if I be lifted up, ſaith Chriſt, will draw all men unto me.* He hath drawn indeed both Jews and Gentiles, and the name of Chriſt is grown great in the earth.

Queſt.

How is Chriſts death the multiplication of his ſeed and off-ſpring?

Anſw.

1. Chriſts death ſeconded by his reſurrection, and his aſcenſion into the heavens, was an admirable and excellent engine in the hand of Gods Spirit, to convince ſome Jews, yea, and to convert them, and many Gentiles. This entred into their hearts more fully, that he was the promiſed Meſſias, that what he ſaid was true, that he came from God, becauſe he was taken up again unto God. This Peter preſſes home in his Sermon, that

that him whom they had hanged on a tree and crucified, had God raised and exalted to be a Prince and Saviour unto Israel. This pricked them at the heart, when they could not deny, that he, whom they put to death basely, was raised up to the right hand of God gloriously, and shed down abundance of his Spirit and marvellous grace.

Secondly, Now much seed and fruit sprung up to Christ, because after his resurrection the commission of the Apostles was enlarged to go and teach all Nations, and the word of God mightily prevailed, and many came in to Jesus Christ in *Samaria, Act. 8. in Corinth, Thessalonica, Ephesus, Philippi, &c.* as all over in the Book of the *Acts.*

Matth. 28.
Mark. 16.
Mark. 13:
48, 49.

Thirdly, After Christs death, and ascension into heaven, the Spirit was poured down more abundantly, more gifts and graces, more illumination then before. It was the pleasure of God now to honour his Son with giving tongues and languages, with great power of miracles to his servants; They were so full of the Holy Ghost, the enemies could not withstand the things they spake, with rare and mighty boldness, and an excellent spirit of utterance.

Wherefore was this done thus?

First, It was very fit it should be done, first that the counsel of the Jews might fall, who intended to have cut off the name of Christ and Christians from the earth; and that the counsel of God might stand, who had said, that he should be the ensign

Quest.
Answ.

on the top of the hill, to which Nations should flow and be gathered.

Secondly, It was fit that Christ glorified should have more fruit and seed than Christ humbled. That was a part of his humiliation, that men should hide their faces from him: This was a proper consequent of his glorification, that his very enemies should be converted, come in unto him, and lick the dust of his feet.

Thirdly, It was fit that all the glorious prophecies of him should be verified and fulfilled. That of the sixtieth of *Isaiah* speaks a full language: *The abundance of the Sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. Kings of Seba and Shebah shall offer gifts. All Kings shall fall down before him, and all nations shall serve him. He shall be the desire of all Nations. The heathen shall be given to him for his inheritance, and uttermost parts of the earth for his possessions; even Britain and America lift up their hands to Christ.*

Fourthly, It was fit Christs words should be true, *Other sheep I have which are not of this fold, them also must I bring, and they shall hear my voice. And that Word also, If I be lift up, I will draw all men unto me.*

The Application is admirable for comfort to Christians. Christ humbled and cut down, rises up and spreads more, and more, and multiplies his seed: Let not Christians fear persecutions; though they sow the earth with blood, that blood will prove seed, and fill the earth the more with confessors of

*Isai. 60 5, 6,
7, 8, &c.*

Psal. 72. 10, 11.

Hag. 2.

Psal. 2.

John 10. 16.

John 12. 32.

of the Name of Christ. Let them drown the male children of *Israel* as fast as they can in *Egypt*, they shall yet grow and multiply the more. The winde that shakes the grain, sows the ground. The sword that cuts a stick in sunder makes two for one. Bray Christs spices, and they will smell the more. Corn makes not bread to nourish the world, as it stands, but cut down, threshed, grinded, and through many torments it is better fitted for nutriment. Christ our persecuted head will uphold and maintain his afflicted Church and members, and will make the feet of those that tread them down, instruments to make them grow the more; they are his Nut-trees which grow and fructifie the better, the more the tree is beaten and cudgelled.

It teaches us matter to adore the power of God, that can carry the Gospel as a glorious doctrine of a base crosse, to bring his enemies to yield up to Christ.

It teaches us to adore and admire the full grace of God, to bring us *Britains* the utmost of the Isles, that worshipt Idols and Devils, as if we were the natural seed of Hell, to become and be counted for a generation unto Christ, as if we were the natural seed of Heaven. And divers other excellent inferences may here be made use of.

And shall prolong his dayes.

This prolonging of dayes is by the Vulgar Latine, which here makes short work, joyned with the former, reading it, *videbit semen longævum*,
He

*Nec quicquam
proficit exquisi-
tior quasque cru-
delitas vestra,
illecebra est
magis sectæ.
Plures effici-
mur, quoties
metimur à vo-
bis. Semen est
sanguis Chri-
stianorum.
Terc. in Apo-
loges.*

*Semen adipiscetur
diuturnum.
Castel.*

He shall see his seed lasting long, or many ages; and thus *Castellio* goes to work too, He shall have a long lasting seed. Which though it be true, that Christ shall see his seed lasting long, and many ages, even to the end of the world; for if Christ live, his seed shall live too: Yet to Christ himself is it primarily to be applied and fitted. Christ shall live and reign for ever, and of his kingdom, prolonged to eternity, there shall be no end. His death is no end of his dayes, and shall no way hinder his glorious and eternal reign.

Of Christs durable and endless Kingdome we have had something before on the words,
Who shall declare his generation? and refer to the conclusion thereof.

And the pleasure of the Lord shall prosper in his hands.

The purpose and pleasure of the Lord, to multiply and save his Church, to reconcile and bring home sinners to life and glory, this shall Jesus Christ thorowly effect and bring to pass. In his hands, that is, by his service and ministry it shall be performed, all to that end shall prosperously succeed and prevail which he takes in hand. In the hand, or by the hand of one that a thing is done, in the Hebrew manner of speaking, signifies their ministry or activeness in it. *Moses said, Send, O my Lord, I pray thee, by the hand of him whom thou wilt send;* that is, by his ministry and deputation to this service. *These are the judgments*

Exod. 4. 13.

Numb. 36. 13.

ments and commandments, which the Lord commanded by the hand of Moses. The word of the Lord to Israel, by Malachi; in your Margent, by the hand of Malachi. Mal. 1. 1.

Here we may take notice of, and sever the matter into these particulars.

1. God had a good purpose and pleasure to be fulfilled, for which he sent his Son into the world.
2. The pleasure of God was, That sinners of Jewes and Gentiles should be brought home to him, and made up into a Church and body of redeemed and saved ones.
3. Christ by his death and passion was to perform this pleasure of God, he did fully effect it, all prospered in his hand, and God was well pleased with his doings.

There is an Interpretation of this pleasure of God, that it was Christs sitting at his Fathers right hand, and thence acting to the collection and calling of the Gentiles into the body of his Church and beleivers. That is true, but not so full: It will be better and fuller to make up and fullfill Gods pleasure the more; that it is the collecting and calling in both Jewes and Gentiles to the faith and Church of Christ, since Gods pleasure for salvation is first for the Jewes, *Salvation is of the Jewes*: And then for the Gentiles. The streams of Christs living waters first run to the Jewes, and then to the Gentiles. The words set down the end to which all the actions and passions of Christ were directed, the performing of his Fathers pleasure. And withall they are a promise of success, that

*Cloppenburg. on
Isai. 53.*

John 4.

Acts 13.

that the will of God should prosper in his hand, and accomplishment should attend all Christs undertakings.

Doctr.

The Conclusion is this, *Mans redemption is Gods pleasure, and Christ fully performs it.*

It pleased the Lord to bruise him, but it was for mans saving; and the Lord was pleased in mans saving, effected by that bruising.

Gen. 3. 15.

That the salvation of souls is Gods pleasure, will appear. First, Because from the very first fall of man, God declared he had set apart this means for the raising and saving of him. *The seed of the woman shall, &c.* When man had newly studied and effected the displeasure of God by pleasing the Serpent, yet even then God manifested his purpose and good pleasure to save that displeasing creature.

2. All Rites and Sacrifices, the sprinklings of blood under *Moses*, were shining beams, and breaking forth rayes of the good pleasure of God, that lost man should be saved. Every sacrificed beast was a Text or ceremonial Sermon to preach the future sacrifice of Christ himself, more openly and fully to effect Gods pleasure in the redemption of mankind, and sinners in the world.

Jer. 13. 27.

3. God is angry and displeased, when sinners will not come in, and bow their knees to the yoke of Christ, and shroud themselves under the wings of salvation. *Wilt thou not, O Jerusalem, be made clean*

clean, when shall it once be? As I live saith the Lord God, I have no pleasure in the death of the wicked. &c.

Ezek. 33. 11.

4. Such as were but types of Christ and his work, and did perform things to the temporal salvation of his Church, and grant them ease and liberty for the worship of God, are said to please God and fulfill his will. He saith of Cyrus, *He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built, and to the Temple, thy foundation shall be laid.*

Isa. 44. 28.

5. Christ tells us it was the end of his coming into the world, that he should accomplish his Fathers pleasure, in saving and redeeming souls from death. *It is not the will of your Father in heaven that one of these little ones should perish.* So God the Father gave Christ power over all flesh, over flesh of all kinds of men, Jews and Gentiles, that he should give eternal life to as many as he had given him.

Joh. 3. 16.

Marth. 18. 14.

Joh. 17. 2.

6. The great things that are about the decreative, or the executive part of mans salvation, are called and adorned with these sweet names, *ἐκδοξία τῆς θελήματι* αὐτοῦ, as Predestination and Adoption, the good pleasure of his will, the mystery of his will, what he had purposed in himself, and the counsel of his will.

Ephes. 1. 5.

9.

11.

As to a second thing, that Gods pleasure was Christs pleasure, and he fully fulfilled it, may appear betwixt these two words, *shall* and *will*, Gods *shall* and Christs *will*.

The pleasure of the Lord shall prosper, this may respect these three things in God.

1. A decree and purpose, it shall be fulfilled, because God decreed it. All Gods decrees and purposes, there is a great *shall* and *must* attends them, they must all be performed and come to pass. Purposes of God before all time, must come to pass in time. *The Lord of host hath purposed, and who shall disannul it? I have purposed it, I also will do it.*

Isa. 14. 27.

Isa. 46. 11.

2. A command of God from that decree is given to Christ, and none of Gods commands betwixt himself and his Son fall to the ground. God commands many weighty things to men, which they set light by, but Gods commands to Christ shall and are certainly performed by him. *As the Father gave me commandment, even so I do. I have kept my Fathers commandments, and abide in his love.*

Hos. 8. 12.

Joh. 14. 31.

Joh. 15. 10.

3. A promise, a compleat promise of all enabling power, and gifts, goes along with Christ in his office, so as because of Gods promise of upholding and enabling, therefore the work must needs prosper in his hand, because he has all power to do it, and that power which is sheathed in the heart, Christ will unsheath, and bring it out for action. Power and gifts cannot rust for want of using with Christ. God enables us to perform his pleasure, but as our sanctification is but in part, so we perform his pleasure but in part, and he must set us on Christs score for the rest, and the imperfections of what is done. In Christ dwels all fullness,

I (2. 42. 1.

ness, which the Father hath given him, and therefore all shall be fulfilled which the Father hath enjoined him, for he received not the Spirit by measure.

As there is Gods *shall* because of his decree, command, promise, so there is Christs *will* and deed.

1. Gods pleasure shall prosper, because Christ is all will and willingness to do the will of the Father. Christ did and will do nothing, and will leave undone nothing of the will of the Father that sent him. *I have not spoken of my self, but the Father which sent me*, he gave me a commandment what I should do, and what I should speak. *I must do the works of him that sent me. Lo I come to do thy will, O God. I delight to do thy will, O God, &c.* The will of Christ was and is in a blessed largeness answering to the commands and will of God.

Joh. 12. 49.

John 9. 4.

Psal. 40. 7, 8.

2. Christ will put out faithfully the enabling power of the Father to the performing his will wholly. Whatever is bestowed on the Son, he puts it out to serve the Father withal. Gods pleasure doth not prosper in many mens hands, because his gifts lie rusting in habits, they want hearts to put them forth to action. Many have gifts resident in their heads, that are non-residents in their hands and callings, they are lazy and listless to put out their abilities to glorifie God; they love the talent in the napkin, rather then in the exercise. But Christ as he is able to save to the uttermost, so he his active to save to the uttermost. Some servants of Christ love their ease,

Act. 10.

and imbezel his goods and gifts, when he is altogether imploying busily all his power to serve his Father, and save souls. If this be Christs faithfulness, the other will be counted unfaithful, that lived and died with dark Lanthorns. We see Christ put forth his wisdom, glorious wisdom; patience, admirable patience; love, surpassing love; power, mighty power, to do good, and heal all that were oppressed of the Devil.

Joh. 17. 4.

3. And lastly, It is evident by the deed it self, for Christ lived, died, rose again, ascended, sits at the right hand of God, intercedes there, and all according to the will of God. He cried upon the cross, *it is finished*; nay, before he came to the cross, he said to his Father, *I have glorified thee on the earth, I have finished the work thou gavest me to do*. It is testified by the Spirit of God, that Christ was faithful in all that was appointed him to do.

Hebr. 3. 2.

The Uses and Inferences we shall omit.

VERS.

VERSE II.

He shall see of the travel of his soul, and shall be satisfied: By his knowledge shall my righteous servant justify many: For he shall bear their iniquities.

OF a grievous battle we desire to know the end; of great labour, the fruit and success. Two things here may be affirmed and confirmed, to compare in greatness with all things in the world that have been, are, or shall be.

First, The great travel, grievous labours, and dolours Jesus Christ under-went, to bring to pass our redemption. *He was a man of sorrows and acquainted with grief*; no sorrows like his sorrows. As the leader of some Rebels once called himself the *Earl of poverty*: So more truly might Christ be called the Emperor of sorrows, the King of poverty. This has before been treated of.

Secondly, The great and glorious success of Christs sorrows and sufferings are beyond all comparison. No sorrows had such satisfying joyes to follow. No battel had such a glorious victory at the end of it, such rich spoils. No labour and travel was ever followed with such blessed fruit, that is it we are now searching after. Besides seeing his seed, prolonging his days, &c. In this verse and

James Diamond a fisherman in Lincolnshire his rebellion under Hen. 8. reign. Speed.

and next are mentioned sweet fruits more distinctly and especially, Christs reaping the fruit of his souls travel to his full satisfaction; the justifying and saving of sinners, the bearing in triumph, as a mighty conqueror, rich spoils from World, Death, the Devil. And lastly his making intercession for all his redeemed.

*Vatabl.
Jun & Tremel.*

He shall see of the travel of his soul, Some read it for the travel of his soul he shall be satisfied, or for the travel of his soul he shall see fruit, where-with he shall be satisfied or filled. *Jun. & Tremel.* give it thus, seeing himself exempt, and taken out of his trouble or travel, he shall be satisfied. It is true in their meaning, that Christ when he is risen from the death, and is at the end of his travel, he shall then see abundant and satisfying fruit of all his labours, he being exalted, and his Church redeemed. Travel is labour with weariness and pains, which were Christs sufferings. *Of soul,* that is of his whole man body and soul. For note this by the way, we speak more grossly, & name a man from his body, and say every body, some body, no body, any body, when we mean the whole man consisting of body and soul. In the Hebrew tongue, and Scripture phrase, speech of man is more spiritual and exact, and mention him from the better part, his soul: *The souls that they had gotten. All the souls that came out of the loins of Jacob were seventy souls. We were in all in the ship two hundred threescore and sixteen souls;* that is, so many persons, so many men, or men and women.

*Gen. 12. 5.
Exod. 1. 5.*

Act. 27. 37.

He

He shall see of the travel, That is, he shall enjoy the wished and expected fruits of his labours. To see, is to enjoy, and to have benefit and comfortable fruit. The word *see*, which is proper to the eyes, is applied to all the senses sometimes, as might be shown out of Scripture, and signifies the having, knowing, possessing, delight of the soul in any good thing, which is spoken of as obtained. *I had fainted, unless I had beleev'd to see the goodness of the Lord in the land of the living. Thou shalt see the good of Ferusalem all the days of thy life;* that is, thou shalt have and enjoy good and peaceable days in Gods Church. So in Peter, *He that will love life and see good days.*

He shall be satisfied, is as much, as Christ shall be abundantly pleased and contented with all his sufferings; all his bitter passions shall turn into sweet satisfaction, when himself shall rise to glory, God shall be reconciled, sinners saved, sin and Satan destroyed, and Christ gloriously advanced, all sufferings being ended. *His soul shall enjoy good in all his labours,* of which Solomon saith, *There is nothing better for a man then this.* Christ after his labours on earth shall sit down at the right hand of God, and be infinitely pleased and filled with contentment, to see that not onely he has rest after his travel, but that God is glorified as he would be glorified, and lost souls are eternally saved, and surely redeemed.

One point we have here like to that before has been handled; *That Christ after all his sorrows and misery, ascends to all satisfying fulness, and glory.*
And

*Videre in phras
Scriptura idem
est quod habere
Nysenus.
Videre est frui.
Dru^s. Animad.
12. c. 8.*

Psal. 27. 13.

Psal. 128.

1 Peto 3.

Eccles. 2. 24.

Eccles. 4. 13.

Doctr.

Use

And it is of marvellous comfort a ground to the children of God, letting them know for a certain, there is no lost labour in Gods vineyard, their hard labour in beleeving, praying, repenting, mortifying; their most sad and afflicting wayes they walk in serving Christ, will be most hopefull, and prove soul-satisfying ways in the end. We cannot come into more calamitous, and strait pathes then Christ walked in; and yet through all these he enters into glory, and a state of immeasurable happiness, and at his right hand there are rivers of pleasure, and full satisfaction for all his children. Cannot, will not the head carry the members, as it self, through many tribulations into an heavenly kingdom; I leave it with this note, *Though here we have an unsatisfying earth, yet after the work of faith, and patience of hope, and labour of love, Christ will convey all his holy servants to an all-satisfying heaven.*

To that, as of this part the summary Proposition, we adde this:

Doctr.

That Christ after all his travel and toil, counts mans souls salvation, his own souls great satisfaction.

The sight of man redeemed, is that wherewith the Son of mans soul is abundantly satisfied. What, can we look on so blessed and comfortable a thing as this, that Christ rejoyces in all his travels and labour for our souls, and counts all well bestowed, to see lost man found, recovered and saved. Though Christ in his humiliation dived to the bot-

bottom of the sea, of wrath and misery, yet he is satisfied when he brings from the bottom this pearl in his hand, *Mans salvation*; when on exceedingly longs for a thing, they are in great straits till they obtain the thing they long for, and when they have obtained it, they are at much rest and content, and filled up in their delights. Christ that was never sick of disease, was blessedly sick of love and longing upon earth; *I have, saith he, a baptisme to be baptized with, and how am I straitned till it be accomplished.* It was to be baptized in his own blood, death and sufferings. Never did any so desirously make haste to heaven, as Christ did to to this hell of enduring the wrath of God for us. And now when Christ is risen again, set at his Fathers right hand, and sees his Church redeemed, he hath his whole longing, he is fully satisfied, and well pleased with it. If Paul said, *I have all, and abound, I am full, having received from Epaphroditus the things were sent from you*: which was the Churches alms, for relieving some in necessity; shall we not imagine the larger heart of Christ ready to say, now I have all things. I abound, I am fully satisfied, that I have given my Father a sweet smelling savour for my sinners, that he is appeased, the curse abolished, and poor souls provided for in heavenly glory. That Christ is much pleased to see sinners saved, hearken to his first *Come*, or his last *Come*. His first *Come*, there minde how heartily he calls, *Come unto me all ye that are weary, and heavy laden, and I will refresh you.* His last *Come*; *Come ye blessed of my*

Luk. 12. 59.

Phil. 4. 18.

Math. 11. 28.

Matth. 25 34

Lk. 49. 21.

Father, inherit the kingdom prepared for you from the foundation of the world. He causes all the Angels, Devils, wicked men to come before him, to see how graciously he welcomes his saints unto glory. How is th's everlasting Father satisfied, when he has made sure the gathering of all his sons and daughters out of curse and misery, unto bliss, and glory? Behold I was left alone, these, where had they been? If John say much of his spiritual children, what saith Jesus? He speaks much more, I have no greater joy, than to see my children walk in the truth. So Christ, I have no greater joy, then to see my children closed within the Covenant of grace and salvation, delivered from wrath and vengeance.

Quest.

May it not be said, that Christ is satisfied, and full of glorious joy, to see his Father satisfied, and glorified by his sufferings? or, that his own baseness and sufferings are at an end, changed into full joy and glory, and that he shall suffer no more?

Answer.

For answer to this, we return thus; this full content of Christ with respect to saving of sinners doth not hinder the other, but conspires with the other, and is with respect to it. If we may be bold to look into the overflowings of Christs full joy, and lispingly speak of that, which can never be fully and plainly expressed, or spoken of, there is a threefold fulness of satisfaction may be considered.

1. God the Father who appeared to sinners as a consuming fire, is eternally reconciled and brought into sweet and amicable terms with sinners. His justice is glorified, and satisfied, and Christ seeing his

his Fathers glory and satisfaction as the fruit of his souls travell: this as he is Mediator is the first and great sight, wherewith he is chiefly satisfied. For his Fathers glory was, and is, the highest end of all, so with contentment he poured out that word, *I have glorified thee on earth, &c.*

Joh. 17.

2. He sees himself possessed as a man of exceeding glory above men and glorified Angels, which his Father gave him, that now he shall cry no more, *Why hast thou forsaken me?* With this he is satisfied, that he has glory enough and infinitely beyond all his passions and sufferings.

3. He sees lost, and once bondaged souls recovered into a glorious liberty, made sure of eternal salvation. That his poor sinners are made everlasting friends with God, O what an heartsatisfying matter is it to Jesus Christ? Now he thinks, my blood was well shed, my bitter passion on earth is sweet satisfaction to me in heaven, this is the fruit of all my labour, that my *Israel* should be gathered. As *Joseph* called one of his sons *Manasseh*, forgetting, when he was in *Egypt* advanced with this reason of the name: *For God, saith he, hath made me forget all my toil, and all my Fathers house.* So Christ in heaven doth not reckon of the bitterness or tartness of his sufferings: he is now a *Manasseh*, he forgets all his pains, seeing his people ransomed from Hell: Being thus satisfied, his Fathers glory, and his own glory cannot be severed, for they all belong to, and meet in the same thing.

Gen. 41.51.

I meddle not with that dispute, Whether the glo-

ry Christ hath in heaven in his humane nature, be the merit, or consequent of his travell and sufferings.

Use.

The Application falls sundry wayes; As first, into Information, to shew the great evil that reigns in the earth, that there are found under the Sun such dark and desperate hearts, that do as it were travel in their souls, to hinder Jesus Christ of seeing the fruit of the travel of his soul in themselves and others. 1. How shall we name that wretched evill of unbelevers hearts and lives. For all his labour and travell, for all his bruifings and sufferings, for all his cost of bloud, love, life, they they are not won to love him, beleave in him, to sell away all they have of pleasure and profit, to possess this pearl of price. O poor sinners, Christ lived for you, travelled and laboured in life and death to save your souls, as never any laboured, and will you not look after so gracious a Saviour? shall he lose the travel of his soul in you? shall he say, O wretched sinners, will you make *me to have laboured in vain, and spent my strength for nought for you?* Ah. brethren, we preach and labour, and spend our strength, and all to call you in unto Christ. The danger were not so great, if we alone should complain, we spend our strength for nought, we labour in vain, but assure your selves, if the Gospel be despised, one greater then we complains of you, *they will not come unto me, that they might have life.* Will you put Christ after his travel and labour on earth, to travel in heaven with your provocotions? shall he say, these evill hearts of unbelevers carry them away to depart from me?

Isa. 49. 4.

Heb. 3. 12.

me? They will not let me see of the travel of my
soul, all my sufferings and sorrows, my grace, and
my merit are not regarded of them.

Secondly, There are that are very enemies to
Christ, striving to hinder the sight of the travel of
his soul, by withdrawing sinners from Christ and
the Gospel. All that by doctrines contrary to the
Gospel of Christ, or by counsels and wicked exam-
ples would draw others from the faith and ways of
holiness; these perverters go about to undo what
Christ came to do: Christ came to gather, these
scatter souls from him; Christ travelled in soul to
save sinners, these travel in their souls to shut up
the Kingdom of heaven from them. And a-
mongst all wretched ones, those that teach salvation
by mans merits; those that teach Christ died not
to pay a price for us, and make satisfaction to
Gods Justice for sinners, these aim their cursed ar-
rows, as it were, at the very travelling soul of
Christ, these make his sufferings as much as in them
lies, void and vain. Surely, Christ will never be
contentedly and joyously satisfied with them, that
are thus enemies to him, unless it be to laugh at
their destruction, that would destroy the counsel
of his grace and passion.

The invisible heart of Christ is by this made vi-
sible, and laid open to the eyes of beleevers. Let
us now study to see and know the blessed excellen-
cy of the heart of Christ, who in heaven counts
himself as filled and satiate with delicacies, to see
sinners justified, sanctified, saved. O that we sin-
ners knew but what is the venison, the savory
meat

Use 2.

meat that our blessed *Isaac* loves. O that as the widow we would borrow vessels to fill with this oyl of the meditation of the gracious and sweet disposition of *Christs* heart, that he delights, in the life of sinners though it cost him a cursed death; that he looks down from heaven, and where he sees souls loving, and beleiving in him, begging his Spirit, living upon his merit, and walking in obedience, they give *Christ* a dinner, they feast him when they sup with him. He is satisfied and filled with content to eat his own graces, pleasant fruits in the hearts and lives of his servants and children. What a sweet pang was that of *Pauls* gracious heart when he said of the *Thessalonians*, *ye are our crown of rejoicing, our glory, our joy*. But *Christs* heart is far fuller of joy, and sweet thoughts towards us, when we rejoyce in his salvation, he is crowned with joy, when we rejoyce to lean wholly upon his merit and free mercy. His joy is the joy of us all. Bless we that gracious Saviour, and strain we our faith to the furthest to lay hold on him, that rejoyces in all his labour and travel for us, when we beleive and rejoyce in his saving health.

1 Thes. 2. 19.

Use 3.

Timocles.
Comic.

Let this teach us how to compals that which we all of us desire, that when we labour, we may eat the fruit of all our labours, and be satisfied with the travel of our souls in the end. Man indeed is a laborious thing, full of travel in this life, a Bee, a busie creature, *ζωὴ ἐπιπορευ*, a painful living creature. *All things under the Sun*, saith *Solomon*, are full of labour and travel, and which is worse, men after

after all their labour reap often very unsatisfying fruit, vanity and vexation of spirit. The travel of the voluptuous, ambitious, covetous worms of the earth, it is an hard labour, and most unsatisfying, they labour in the very fire, their desires unsatisfied burn them. The wise man saith, *He despised of all his labour*, he found no contentment and rest as fruit of it. So will it fall out to be the bitter portion of all those that labour for these poor things below, that satisfy not, that are not bread, nor comfortable nourishment, you that travel for honour and greatness, are you satisfied? you that would fill hands, mouth, eyes, ears, yea and your souls too with glistering riches, and perishing as much as glistering, do you come to any full point? Are not your covetous desires a long sentence without a period? Do you see of the labour of your souls, and are satisfied? it will not, it cannot be, No, here is your way of satisfaction, in part here a sweet part, and fully hereafter. Travel as Jesus Christ, hunger and thirst after doing the will of God, and ye shall be satisfied. *Delight your selves in the Lord, and he will give you your hearts desire*, for that is to give God his hearts desire. *Godliness with contentment is great gain*. It is in the high way to ~~an inward~~ an inward self satisfaction, such an one shall be satisfied from himself, or from within himself. Labour as Christ laboured to glorifie God, to do good to your own souls, to others souls, this will bring a man to some good measure of first peace, but to an overflowing measure of last peace, *Thou Lord wilt keep him in perfect peace, whose mind*

Ecclef. 2. 18.
& 20.

Psal. 37. 5.

Prov. 14. 14.

Psal. 37. 37.

Iſa. 26. 3.

mind is ſtaid on thee, becauſe he truſteth in thee.
 The word peace is twice, *Thou wilt keep him in peace, peace,* that is in perfect peace. The peace of the ſervants of Chriſt is double in compariſon of the peace of the world, which cannot be attained ſingle for any time.

1. When our labour is ſpiritual more then carnal.

2. When it is for Gods glory.

3. When it is labour like Chriſts, to fulfill our Offices, and the will of Cod.

Pſal. 128. 2.

4. When our labour is to promote Chriſts labours; ſuch an one ſhall be bleſſed indeed, *He ſhall eat of the labour of his hands, happy ſhall he be, and it ſhall be well with him.* Such an one in death may look on an holy life paſt, and with ſome ſerenity of ſpirit ſay, *Lord now thou letteſt thy ſervant depart in peace, &c.* Such an one may look up with hope to a glorious reſurrection, and ſay, I have done the work of Chriſt faithfully, I ſhall have a more ſatisfying portion of glory and reward then here below. *I ſhall behold the Lords face in righteouſneſs, and when I awake I ſhall be ſatisfied with his likenes.*

Luke 2.

Pſal. 17.

Uſe 4.

Laſtly, The duty and dignity of Miniſters might here be urged, which lies in this, that they are imployed about the putting out well the talent of Chriſts ſufferings to finners ſouls to bring their Lord and Maſter advantage. This ſhould be the travel of Miniſters ſouls in their callings, to fetch home finners to Chriſt, to bring home his corn to his barns, that both he which ſoweth, and they that

that reap, and that which is reaped, and he for whom all is reaped may rejoyce together, in the great day of the harvests shouting. Neglect we not our duty to labour for Christ, who laboured for us; let us rejoyce to promote his passion, though it cost us action and passion; a glorious harvest will make amends for a sorrowful and painful seed-time, when we shall come again with joy, and bring full sheaves with us.

And here is our dignity equal to the best callings on earth, our labour though it be on the earth, it is not about earthly things, Christ hath employed us in his richest ground to till immortal souls. We are not Chyrurgeons for the flesh and skin, not Physitians for the body, not Lawyers for the settling of outward Estates, nor to administer so much about worldly controversies; our business lies betwixt these two precious things, the souls of sinners, and the heart of Christ, the saving of the one, and the satisfying of the other. O that we could count it an honourable employment, and so labour that the pleasure of the Lord, and the instrumental saving of sinners might prosper in our hands, that we may say in the last day, *Lord, here are we, and the children thou hast given us,* that no soul may be lost or endangered through our neglect, that Christ may satisfie as fully with acknowledgment of his satisfaction, and may say, *Well done good and faithful servants,* through your faithfulness in your travels, I see abundantly of the travel of my soul, and am satisfied.

*By his knowledge shall my righteous servant
justify many.*

1 Kings 7.21.

Isai. 39. 1, 2.

Do tibi Septen-
trionem, do tibi
meridiem, do
tibi vespertum:
omnes autem in
nocte, omnes,
cum ego non vi-
deor. Philo-
strat: in vir.
Sophist. l. 2.

If the question put to *Samson* should be put to us, Where doth the strength of a Christian lie? This verse might readily give the answer, here lies our strength, not in our hairs which may be clipped away, but in Christs heart and merit of his passion; that he by the merit of his death known, beleeved, applied, doth justify poor sinners, having born their iniquities. This is *Ἀρεόπολις χειρουργία*, the *Fashin* and the *Boaz*, the stablishing and strengthening pillars of our spiritual Temple, that Christ bore our iniquities in his passion unto death, and by knowledge and faith in him there is justification unto life. It was *Hezekiah's* fault, that he shewed to the Ambassadors of the King of *Babylon* the house of his precious things, or Spicery. It will be our greater fault, if we do not with confidence and comfort, when the Ambassadors of hell, sins, and temptations come to us, with confidence and comfort, open this house of precious things, and trust in the excellency of Christs free grace. Christ hath planted for us a tree of Aromatick fruits: And here we have, First, the root of the tree, *He shall bear their iniquities*. Secondly, The fruit of the tree, *he shall justify many*. Thirdly, The way to climb this tree & partake of the blessed fruit, *by his knowledge shall my righteous servant justify many*.

It was a great brag of *Philager* the Grecian Sophist, I give thee the North, I give thee the South, the West; they are all of them in the dark, and night, when I am not seen. He vainly; but solidly

lively Paul, and soberly, *I count all things but loss and dung, &c.* all are base and in a miserable night of darkness, without the light of free justification and salvation by Christ. Yea, and we may add safely, the very Bible it self were but loss, as to a doctrine of sure salvation, if this were taken out of it, that we lost sinners are justified by faith and knowledge of Christ. The passion and merits of Christ is the great Doctrine of the Bible, and free Justification of sinners is the great Use, and the best Application.

By his knowledge, that is by the knowledge of him, Christ that died for our sins. *Bellarmino* and some others would take this actively thus; that Christ by his knowledge, that is, by his doctrine in the Gospel he justifies us. What great matter of all this? Doctrine or knowledge on Gods part is an instrument of justification, but not immediately on our part; all are not saved that know the word of God, and Christs teaching. It is not the knowing, but the receiving of the Gospel by faith that justifies, and so it is knowledge passively taken. Knowledge of the nature of meat feeds us, but so to know it, as to receive it, and apply it to our selves for nourishment.

By knowledge is here understood faith, which if it be an affectionous and effectual, knowledge goes along with it. It is ordinary in Hebrew speaking to express a thing by a word of knowledge, when there is intended and signified the affection and sense of the heart also. Scripture speaking of faith sometimes hath more respect to knowledge;

So by this
modus qui do-
cendo justificat,
non more judi-
cis justificat.
See Chamier, de
justif. l. 21, c. 5.

John 17. 3

Hebr. 11. 3.

sometimes it speaks of it under the notion of trust or affiance. We have the preaching of the Baptist said to be to *give knowledge of salvation to the people by remission of their sins*. Now remission of sins is not to be had by bare knowing, but knowing clothed with beleeving. *And this is life eternal to know thee, &c.* By faith we understand that the worlds were framed by the word of God. The knowledge and apprehension of his truth with application, that Christ as Gods righteous Son and Servant has fulfilled all righteousness for sinners, and in their stead this justifies sinners.

1. By calling him *The Lords righteous Servant*, there is intimation of his manhood, and taking the form of a servant.

2. There is intimated his righteous performance of all that God required of us, both in doing what was to be done, and in suffering for what was undone.

3. It is intimated that this righteousness is a treasury of righteousness for sinners that had none of their own. This righteousness shall be imputed to them beleeving; and by vertue of this their sins shall not be imputed.

Justifie many, That is, as many as shall knowingly beleeve in him. The word *Justifie*, is a word of the Court and Law, and taken into the Gospel, in which the nature of Christs Court is set out. It does not signifie etymologically to make one righteous by infusion of righteousness or holiness, but it signifies these three things.

1. To absolve and clear one that is brought into judgment,

judgement. So it is opposed to casting and condemning; *It is God that justifieth, who shall condemn*

Rom. 8. 33, 34.

2. It is taken for accounting, reckoning, and pronouncing one just and righteous.

3. It signifies the giving of the praise and reward of righteousness to one. For the word *many* it is to be extended not to all mankind, but to as many as by a spirit of faith beleeve in him, who bare our iniquities.

We shall speak a little to this great Point of justification in this Proposition.

By the knowledge and faith in Christ crucified, and that alone are sinners justified.

Doctr.

God hath appointed us our way of justification to life, to be by knowing and beleeving the righteousness and merit of Christ in his death. This is the great gratuity of Gods love to give Christ to justifie the ungodly: The great mystery of the Gospel, the righteous servant of God put to death to justifie and save unprofitable servants: This is the great comfort of sinners, undone in all their doings, they are justified by beleeving in Christs doings and sufferings. This is the great maul of the Prince of darkness, that when sinners are lost in themselves, and Satan turns a malicious advocate against them, pleading strict law and justice, That sinners should die the death. We can evade the Law by this Gospel, we have a better Advocate with the Father, *Jesus Christ the righteous*, who is not only our pleader of propitiation,

1 John 2.

on, but he is our Propitiator, and *the propitiation for our sins*. When Satan as an advocate of justice is ready to cry, O just Judge look upon these sinners and unrighteous ones, and condemn them; we have another Advocate that out-pleads all, with O gracious Father, look upon the all-sufficient Surety of these poor sinners, and let them be justified and accepted, if I may be accepted.

This justifying of sinners by knowledge of Christ, I shall in a few Writs out of the Court, or out of the Justifications office, the Gospel, make it appear how it is, and what it is, by Scripture and some Propositions. One of the Scriptures runs like a Courts writing, prefaced with a *Be it known unto all men*, to let us know, they know little as they ought to know, that know not the doctrine of free justification by Christ. *Be it known unto you therefore, men and brethren, that through this man (Christ) is preached unto you forgiveness of sins. And by him all that beleeve are justified from all things, from which ye could not be justified by the law of Moses.*

A&S 13. 38,
39.

Rom. 3. 21, 22,
23, 24, 25.

Rom. 4. 23, 24,
25.

Rom. 5. 1.

Now the righteousness of God without the Law is manifested, &c. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that beleeve. And the rest of the Verses are full and cleer in this point of justification by faith in Christ. So Rom. 4. 23, 24, 25.

Again, *Being justified by faith, we have peace with God through our Lord Jesus Christ.*

After these Scriptures, I shall fullier open the doctrine in some Propositions.

1. Justification by the Law, and by mans doing wholly the will of God, is a lost thing. Righteousness of doing was once a possible thing, but is now impossible to all the children of *Adam*. Originall righteousness being lost, all legall righteousness is lost: A lost person can doe nothing but lost things; when man lost himself, he lost righteousness too. *All have sinned*, there is the losse of righteousness; *and come short of the glory of God*, there is mans loss of himself.

2. Hereupon it is, that the Doctrine of Justification is fully exclusive, that is, wholly excludes man, worthinesse of man, works of man, boasting of man. When we set up free Justification by faith in Christ, we must abjudicate man, and throw down all things of man: In this faire building of free grace, man is a vine, a wild vine, there is no wood of worth can be taken from him towards the help of the building, *neither wood for post, nor pin.* The affirmation of Christs grace and merits covers man, and the works of man all with negatives, and exclusives. Scripture seldome speaks of justification and reconciliation by Christ, but it puts in many bars and negatives, to shut forth man from having any finger in that work, from having any worthy activity, to make it freely and fully of Christs grace. *Where is boasting then? It is excluded; By grace ye are saved.* Then comes the Negative, *Not of your selves, It is the gift of God.* Then the Negative, *Not of works, lest any man should boast: Not by works of righteousness which we have done, but according to his*

Ezek. 15. 3.

Rom. 3. 27.

Ephes. 2. 8, 9

Tit. 3. 5.

his mercy he saved us, &c. In the fine linnen of Saints clothing with righteousness, man is excluded from giving so much as one threed.

3. It is not the nobility and excellency of faith that justifies. For faith is but an habit of grace infused by God as other graces, and there is no more worthiness in it then other, for they are all the fruits of the Spirit. Yea, it is an imperfect grace in the acts as others, but all the worthiness is from the object, Christ apprehended by faith. Else beleeving would justify us no more then loving or obeying, but that God hath appointed it to the laying hold, as an hand, upon a worthy object, Christ with his merits.

Object.

May not one say, faith being the hand of the soul, by its worthy acting it justifies, for the hand is ὄργανον ὀργάνων, the most and best active outward member for all the members, and the worthiest instrument?

Ans.

It is called by Chemnitius, mendica & egena manus, qua Christi beneficia quaerimus, apprehendimus & accipimus. In Enchirid. praecip. capit. doctr. coelest. seu examin. ordinand.

1. No, for the act of faith is a very passive and mean act, and has no worthiness in it of it self. A labourers hand does worthy work to maintain himself, but a Beggars hand is only held out to receive some worthy thing. Our hand of faith is not in the act of justification *manns laborantis*, the labourers or workmans hand, but *manus mendicantis*, the beggars hand that craves and receives. A man gives a poor begger twelve pence, is it the worthiness of his hand? No, it is a sorry hand it may be belonging to a sore arm, but the giver pities, and freely has mercy on him. As in the beholding the Brazen Serpent there was healing: where

where it was not the worthiness of the eyes, but the promise made to the object the Serpent, that was to be beheld. And in this of Faith they answer truly, that say we are justified by faith, not considered actively and operatively, but instrumentally and relatively.

2. Though an hand may be counted a worthy member, yet who made it so? God did freely appoint faith to be the hand, when if he would, he might have designed other graces to that office.

3. Then again, it is not a created hand, which a man is born naturally withall, but it is a supernatural and spiritual hand, a gift of God. And therefore if there were any excellency in it, the glory of that should go to God and his grace, for it is meerly his gift.

4. Justifying by faith is strongly and solely inclusive of Christ, and the grace of Christ. As *Luther* well saith, Our good works do not enter the ciale, article, or act of justification, but there grace alone, onely Christ, onely faith, onely remission of sin reigns. Hence there is so much mention of Christs death, blood, resurrection, reconciliation, propitiation, redemption, remission, of sins, washing, and purging by his blood. And it is always said to be done freely, and of his own mercy. Gods grace and mercy in *Christ is all*, it is one and all, *it is all, and in all*. No partners nor partakers hath Christ in the work of reconciliation, justification, salvation, but all the glory of the whole work is to come entirely to him. Mans great exclusive, is Christs grace

S f

and

*Nostra bona
opera non ingre-
diuntur, circum-
lum, articulum,
seu actum justi-
ficationis &c.
Lutherus,*

Col. 3. 11.

and merits, strong and sole inclusive.

5. To be a justified person is a glorious thing. A glorious thing it were for a begger to have a King his surety, and to satisfy in his own person for him. But here it is above, it is glorious for cost, it cost the blood of Christ. Glorious for the way of mercy, when we were all dead, Christ died in sinners stead that they might live. Glorious for the blotting out our sins by free remission, and not imputing to us our iniquities. Glorious for imputation of righteousness to us, the righteousness of Christ himself as Mediator. So that the righteousness of a justified sinner is more glorious in the eye of God, then the righteousness of a glorified Angel. For their righteousness is but the righteousness of a creature, an Angel; but the Saints righteousness is the righteousness of the Son of God. *He is made unto us of God righteousness, &c. And we are made the righteousness of God in him.*

1 Cor. 1. 30.
2 Cor. 5.

John 1. 12.

Hereupon it follows, that before God one cannot be justified more then another. For he that may be thought to be least, if he be truly justified receives Christ and his righteousness, and none of the highest Saints can receive more. The least true saving faith receives whole Christ.

The Application of this, as the most canvassed Point in our Religion, I cease to prosecute.

My righteous servant: Here is set forth the delight of the Father in the righteousness of his Son

Son, by calling him, *My righteous servant.*

The Point Doctrinal is this: *Jesus Christ was in all points Gods righteous servant.*

Doctr.

Herein we have two things. 1. That Christ took upon him the form of a servant: 2. That he was a righteous one, righteous in doing all things God required of him.

1. That Christ was Lord of all, almighty God, *everlasting Father, Prince of Peace*, *Isaiah* proclaims; and yet that this Lord of all, might save sinners, he became a servant to all, was in a servile and mean nature, was in all things like unto man, sin only excepted, his birth, life, death, did manifest. Born like a servant, and which few servants are, in a stable; he lived like a servant, having nowhereon to lay his head; till thirty years old, like a servant subject to *Joseph* in mean offices. He died like a servant, yea, like a slave in the eye of man, a vile and shamefull death. Thus he humbled himself to a servile life, to a servile death.

2. A further thing is to be looked at, at the service and office he was to perform to his Father, and for his Church. Servants are named in respect of some office and work for the honour of their master. In all this Jesus Christ was Gods servant, and served him in the Office of a Redeemer and Saviour to his Church. His being found in our flesh, it was to fulfill his Fathers will, to gather his Church, and save his people from their iniquities. Hence it is said by him, *He came not to*

Mark 15. 28.

John 5. 30.

be ministred unto, but to minister. And what was his Ministry? *To give his life a ransom for many.* He is a servant that must do the will of another. All the while Christ was on earth, he ministred to, and served the will of his Father. *I seek not mine own will, saith Christ, but the will of him that sent me.* The office or service of Christ was in doing, and suffering for sinners, to their salvation, and to his Fathers satisfaction. This was a Prophetical, Kingly, Priestly office, all which belonged to the work of a Mediator and Redeemer, and he was to be a Righteous servant in it.

John 17. 6.

1. He taught the Church in the office of a Prophet, shewed perfectly the way of life, and will of the Father. *I have manifested thy Name unto the men thou gavest me out of the world.*

2. As a Priest, he prayed for his, he died for them, sacrificing himself, giving a ransom for them, bearing their sins in his body on the tree, that he might reconcile sinners unto God; and now in heaven intercedes for them.

John 17. 12.

3. As a King, he set up a spiritual kingdom among them, sanctified them by his spirit, governed them by his word, kept them by his grace and power, conquered their spirituall enemies, sin, law, world, death, hell. *Whiles I was with them in the world, I kept them in thy Name; those thou gavest me I kept, and none of them is lost.*

Quest.

A convenient and considerable question may here be proposed, Whether Christ being now in heaven, hath put an end to all his service, or that in heaven yet he is Gods righteous servant?

1. As

1. As to this we answer: There are in service two things; Lowness of estate, and office or service. For lowness of a servants estate, that was all past and finished with Christs going from the earth. He did all the low things here below, of preaching, praying, hungering, thirsting, dying.

2. And now though he be in heaven, yet till the last day his office and service of his Oeconomical kingdom to rule for God over his Church continues still, and must do till all the Saints be gathered. Though yet as Mediator he serves his Father, yet it is in a glorious manner; no meanness, no sufferings, no weakness, no sorrows, no baseness, now take hold of him, but he serves his Father in a glorious and honourable way. Therefore it is well said by some, that the humiliation of Christ, all ended with his passion, but the humility of Christ continues still, which is in the heart and will, he serving his Father, to sanctifie and gather his Church unto him, doing this in a way of grace, and glorious power over his people. It is service to his Father, though it be a glorious and kingly rule over his people and inheritance. Christ now performs in heaven his offices for his flock, but it is in a noble and high-way without any servility, as a King in a royall manner doth the office of a King, to govern and save his people.

The Inferences from this and further matter about it have been handled before.

For he shall bear their iniquities: Of this also before.

Answ:

1 Cor. 15. 24.
25.

Christus per exaltationem non humilitatem qua semper secundum humanam naturam submittit Deo, sua humilitationem autem deposuit qua in misero statu posita. Martin in Symbol. Apost.

VERSE 12.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbred with the transgressours, and he bare the sin of many, and made intercession for the transgressors.

THIS latter part of the Chapter in the three last Verses is a glorious absterfion or wiping away all the blots of baseness and meanness from the person and passion of Christ. God the Father promising the glory of the end, and the triumph of a Conqueror, shall quite abolish and take away the misery and vileness of the sufferer. The end of Christs passion is the beginning of an endless triumph; the battel ends, but the glory of the victory never ends. Thus God deals with all his, they fight no field for him, but they may reckon of Triumphant after Militant, and of an happy victory.

That this is meant of Christ and no other, we have the New Testament, the best Interpreter and applier of the Old Testament, alledging this very Verse, and shewing it fulfilled in Christ in one part. And we shall finde the same New Testament, pointing us to the fulfilling of it in the

the other parts also, for victory and spoiling all our spirituall enemies.

There are contained in the words two things :

First, A declaration of the glorious effects and fruit of Christs Passion, which is by the way of God promising it, a victory and dividing of spoils.

Secondly, There is a repetition of the causes, which had been mentioned before, briefly they are summed up again, and brought into four heads :

1. His pouring out *his soul unto death.*
2. His base repute and reckoning, *He was numbered with transgressours.*
3. His satisfaction for sinners, dying in their room, *He bare the sins of many.*
4. Lastly, His turning all his sufferings into the matter of intercession, pleading for the merit and benefit of them to sinners, *and made intercession for the transgressors.*

Therefore will I divide him: The word *therefore*, depends on the word that comes after, which is, *Because;* *Because he hath poured out his soul*, shewing that Christs victory is the fruit and effect of his passion.

I will divide him a portion, that is, a part. The words of God the Father, promising a glorious issue of the sufferings of his Son. *Forasmuch* hath it, I will give him a part, or portion for many, signifying the largeness of the merit of his Passion, even plenteous Redemption to his whole Church. The word *Barabim*, signifies many, as well as great.

Others make it, I will give many unto him, and so bring in this sense ; I will give Jesus Christ
not

A Lapide ex
leone Castro.

Forerius in loc.

Sculptet. in Esai-
am.

Uli qui credide-
runt dividunt
spolia inimico-
rum suorum.
Seph. Emanu.

Continebunt
comparationem
cum eo quod
fortes & mag-
nates facere so-
lent ut hostes
devictos spoli-
ent.

Uoppenburg

not onely the Jewes, but the Gentiles also, and Nations too, to the uttermost parts of the earth, to come in unto him to be his people and servants. Who go this way say, That the dividing of the spoil with the strong is, That all the strong Kingdoms of the earth shall be turned to Christ, *Spain, Italy, France, England* shall be given up to Christ, and he shall dispose of their riches, honour, their Bishopricks and Diocesses shall be given to his Apostles and servants, sent to preach among them; as one was the Apostle of *France*, another of *Spain*. Others by dividing the spoil with the strong understand, he shall give the fruits of his passion, righteousness, and peace, to the Saints, that is, the strong and mighty ones; that holy and mighty violence did presse into the kingdom of heaven. There needs no such compelled exposition, the simplest and rightest way being this. It is a metaphorical manner of speaking drawn from a Captain, that after a day of bat- tel and sore fighting conquers his enemies; then hath a day of triumph, and dividing the spoils, he takes away all the riches, arms, and glorious booties of his enemies, and distributes them among his Commanders. That with the strong and the great come all to the same, and one expounds the other. With the strong, is either thus comparatively: As strong and mighty conquerors do divide the spoil, which they took from their adversaries, so shall Christ do; Or else thus, he shall subdue his strong and great enemies, and spoil them of all their wealth, and what they gloried in.

The

The Jews are very Jews, very carnal about these things, for though they make not this Chapter to point at our Christ, yet when they speak of their Christ, they look for a carnall kingdom and worldly power, that the *Messiah* shall fight, kill, slaughter, subdue Nations with the power of the sword; set upon the spoiling of kingdoms, and carrying Banners, and Ensigns dropping with enemies blood.

Vorst. in Abra-
vanel. de capite
fil. nat. ad cap.
15.

Christ hath told us otherwise, *that his kingdom is not of this world*; so neither are his battels and dividing of spoils. The strong and mighty adversaries he spoils, are the world, sin, law, death, the Devil, dividing their riches, and strength among beleevers, giving them power over law, sin, death, hell, so as the beleeving servants of Christ triumph over them in and by their captain and conqueror Jesus Christ.

Note onely by the way, that first the conquest is said to be the gift of God, *I will divide him*, &c. Secondly, It is said to be the act and doings of the Son himself, *He shall divide the spoil*, &c. For God gives his Son power to effect it, and bring it to pass, being mighty to save and rescue his.

The Conclusion is this: *God gave Christ his Son to a shamefull death, but withall he gave him an admirable victory by it to a glorious life.*

Doctr.

Christs ignominious death was the beginning of a glorious victory over all the enemies of the Church of God. Christs sufferings were the spoiling of principalities and powers, and all our spi-

Heb. 2. 14.

Origines : &
Davenant in
Col. 2. c. 2.
Col. 2. 14, 15

Luke 11. 21,
22.

*Pugna Osculana
feu Ausculana,
quo significatur
victos vincere.
Stewech. in
Veget.
Hæc quidem
quasi Osculana
pugna est, non
secus,
Quia, hic qui
fugere impulsus
sua colligit
Scaliger in Fe-
stum ex Trin-
nic.*

ritual enemies. Here is the mystery of high mercy, the Captive of death by suffering becomes the Captain of our salvation unto life. This was Gods intent, not absolutely to give away his Son to a cursed death, but that by death he might lead captive the enemies of our spiritual and eternal life. *He took part of our flesh and blood, that he might through death destroy him that had the power of death, that is, the Devill.* Christs cross of sufferings was his triumphant Chariot, to which the enemies of our salvation were bound and fastened, and gloried over, as subdued and conquered ones. Satan and the Jewes thought they had nailed Christ so fast to the Crosse, that he was for ever conquered and should stir no more, but even then Christs power nailed the law of curses, sin, Satan, death, to the same Crosse. He was visibly, they were invisibly crucified, and all principalities and powers made a shew of openly, and triumphed over in the Cross.

Now Christ entered into the house of the strong man armed, being stronger then he, overcame him, and took from him all his armour wherein he trusted, and divided his spoils. This victory is the more remarkable and glorious, because when Christ was thought to be once and for ever overcome, even then he most mightily subdued his enemies for ever. This of old Proverbially they called *pugnam Osculanam*, when those that were overcome and conquered gathered strength, and so returned upon the conquerors as they divided the spoils.

We

We will look into this Metaphor of a Captains conquering his mighty enemies; and triumphing over, and dividing the spoil, and see how it futes with Jesus Christ.

The enemies of Christ were destroyed by his death; who were these enemies? One mighty enemy was sin, this was destroyed by Christ. For Christ dying and rising again, this mighty commander under Satan was conquered and taken out of the way from all beleevers, to have no more power over them. *For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.* By his passion Christ reconciled sinners to God, and justified them; so sin is conquered, and can do nothing but yield, when a sinner is justified and reconciled. Grammatically sin is a substantive; Theologically it is an adjective, and cannot stand by it self; if a sinner be reconciled, his sin is nothing, of no power and force. A poor sinner beleeving in Christ may stand up and say triumphingly, I defie thee, I am free from the guilt of thee. *Who shall lay any thing to the charge of Gods elect? It is God that justifieth.* &c.

Rom. 5. 19.

Rom. 8.

2. Another strong and mighty enemy was the Law, and it fought with a battle-axe of the curse of God, and condemnation against the souls and bodies of sinners. *The strength of sin is the law,* and Gods justice. As in the world it is the mischief and misdeameanours of men maintain the Law; so it was our sin that put the Law of God in power, and buckled the armour upon it. The Law struck

Gal. 3. 10.

Gal. 3. 13.

Rom. 8. 1, 2

Hos. 13. 14.

Si vita mortua
est quanto ma-
gis mortem me-
ri oportet.
Car. Bovillas

at all mankind with a full stroke and deadly blow thus: *Curst is every one that continueth not in all things, &c.* Christ in death slept in betwixt us and the curse of the Law, and took the full blood upon himself in our stead, to save us. O what a blessed thing was this, *He was made a curse for us*, and having endured and satisfied the Law, freed us; so that the Law of curses, is but a cancelled bond to beleivers. A man triumphs over a Bond and Obligation, when he tears it in pieces, as discharged. Christ took the Law and hand-writing of Ordinances that was against us, and nailed it to his Crosse. So that beleivers as in a victory may triumph over this enemy, and set their foot upon the neck of it saying; *Now there is no condemnation to them that are in Christ Jesus, &c. For the law of the spirit of life, which is in Christ Jesus, hath freed us from the law of sin and death.*

3. Death was a strong enemy, by sin and the law, we were all the captives of death, Christ dying for us cast down death unto death. Have we not his word for this work? *I will ransom them from the power of the grave, O death, I will be thy plagues, &c.* Death was but a Jaylor, a Jaylor has no power and office to detain, where the sin and fault is pardoned, discharged, and satisfied for; he is an Officer of Law and Justice: Now Law and Justice is satisfied by Christs death; sin is pardoned, and so death as sins and justices executioner is *Offici perda*, out of office to all beleivers. Death may serve a writ of ease upon beleivers,

beleevers, but not a *Sub pana*, or writ of wrath and curse. For Christ hath abolished *death*, and brought *life and immortality to light*.

2 Tim. 1. 10.

4. Satan is conquered, all whose power lay in this brigade of sin, death, and law, here was the force and armour wherein he trusted, this the strength of his battel. These being beaten down, Satan could not stand. Christ loosed the bands of death, *they could not hold him, and so he destroyed him that had the power of death, that is, the Devil*. When an armed man is spoiled of his arms and weapons, what can he do, but flie, yield, or die? All the strength of Satan lay in our guilt of sin, and the righteous law of God, this was the head and tail of the Serpent; Now Christ conquering sin, suffering without sin what was due to sin, and satisfying the law, he hath left the Serpent with a bruised head under the feet of *the seed of the Woman*. It is a quaint conceit of one, and hath some weight in it; Christ one way is the sin of men; another way as sin to Satan. He was made sin for man, taking away the sin of man by his death. Another way he is as it were sin to Satan, not that he took away the sin of Satan, or saved him, but because by Christ, all sin and evill taken away from beleevers redounds to Satan, is thrown upon him; or because by the death of Christ, Satan is condemned, and his power evacuated and made void to beleevers, and he sins in charging sin upon beleevers.

Now shall be shewed some things done in victories among men, according to which this victory and triumph

*Christus est
mors & vita,
est & innocentia
& peccatum
Est vita vite,
& mors mortis,
Innocentia vir-
tutis & pecca-
tum peccati.
Nam damnavit
mortem ex mor-
te, & peccatum
ex peccato.
Car. B. vil.
Co: clu. The
olog. lib. 8.*

triumph of Christ may be set forth and illustrated.

Turk, History.

1. When a General had a victory, he manacled the chief and strong enemies, and bound them fast, from all deadly hurting any more; and to shew they were in his power, he leads them prisoners and captives. *BajaZet* taken by *Tamerlane* was chained with fetters and shackles of gold, and carried about in an Iron cage. So hath Christ done with the Law, sin, death, Satan; they are chained and caged up, they can never any more do deadly hurt to a beleever. They may wound him in the heel, but their hands are so bound, as they cannot reach with a mortall stroke to the head or heart.

Rom. 6.

*Spolia hostiam
conjecta in acer-
vum fori victo-
ri cremavit.*

Livius l. 10.

*In aluit usus ut
spolia ut hosti-
um Tempia De-
orum, & fori n
Romanum exer-
narentur.*

*Stewech. in
Veget. lib. 2.*

*Multaq; prae-
rea sacris in po-
stibus arma,
captivi pendent
curvus, curvusq;
secures, &c.
Virg. Aeneid. 7*

Sin shall not have dominion over you, for you are not under the law, but under grace.

2. Conquerors divided the spoil, took off all the arms of the chief Commanders, and did hang them up for a Monument, as upon Posts, upon a great Oak, in some publike places, that all might see them; or they having distributed much to the Souldiers, burnt many of their arms in the fire to the honour of their Gods; or they hung them up in their Temples. In the destruction of *Gog*, there is mention of burning their bucklers, shields, bowes, arrows, spears, hand-staves in the fire: *Ezek. 39. 9.* For laying up arms for monuments, we have *Goliaths* sword laid up in the Tabernacle by the Ephod: and *Sauls* armour carried by the Philistines into the house of their Idol, *Ashtaroth*, *1 Sam. 31.* Thus the power of sin, the arms of law, death, and hell are hung up for mo-

monuments, upon the sacred posts of the promises of the Gospel, and upon the Cross of Christ. The great *Goliath* of Hell, his sword and shield hang broken upon Christs crosse with this Inscription, *Inferni Spolia*. The Prince of this world is judged.

Jhn 15. 11.

3. In great conquests and triumph's great gifts were given to the souldiers: Sometimes part of the prey was sold, and the mony distributed to the souldiers. To the chief Captains brave booties and rare gifts were given, a reward of their valour. In *Deborahs* song, the mother of *Sisera* reckons of her sons victory, and saith, *Have they not sped: have they not divided the prey, to every man a damsel or two? To Sisera a prey of divers colours of needle-work on both sides, meet for the necks of them that take the spoil.* Christ in this great victory hath given to all his beleeving servants, to all his Militant Church great gifts and graces. *When he ascended on high, he led captivity captive, he gave gifts to men.* Besides his Spirit, gifts of knowledge and grace, he rewards all with his own righteousness, peace, and joy in the Holy Ghost, and gives them a blessed freedom, that the second death has no power.

No. Marcel.
in Menubias.

Judg. 5. 30.

Ephes. 4.

4. In great triumphs and spoiling of enemies, there are Epinicions, songs of victory to the glory of the Conqueror, and to the cheering of the hearts of the delivered and saved. So the Lord Jesus Christ hath put a new song into the mouths of all beleevers, even *Salvation to our God*. The guilt of sin had drenched us in wo and sorrow, expectation of wrath and curse; We hang'd our harps upon

Exod. 15. 6.

1 Cor. 15. 54,
55, 56, 57.

Rev. 5. 9.

Quest.

Answ.

Use.

upon the tree of knowledge of good and evill ; but now by the death of Christ our hearts and harps are put into tune again. Now all beleevers may sing, *Thy right hand, O Lord, is become glorious : Thy right hand, O Lord, shall dash in pieces the enemy. Hosanna to the Son of David, blessed be he that cometh in the Name of the Lord.* Here is our triumphant Song, *Death is swallowed up in victory. O death where is, &c. O grave where is &c. Thanks be to God which gives us the victory through our Lord Jesus Christ. Worthy is the Lamb that was slain, to receive power, riches, wisdom, strength and honour, and glory and blessing.*

When did the Lord thus triumph over sin and Satan and our spiritual enemies ?

He began in his death, for there he took our sins and curse of the Law upon him, there he offered up his blood to God, and died for us. The truth and fulness of the victory did appear and shew it self to be reall, and all finished in his resurrection, then he returned from battel a compleat Conqueror. More fully it appeared in his ascension, *When he ascended on high, and led captivity captive.* Then it was plain, he had abolished death, and brought life and immortality to light.

First, We deny the Church of *Romes* description of Christs victory, that he spoiled Hell by a locall descent thither, and visiting the *Limbo* of the Fathers, and the like. These are *old wives fables*, as the Apostle would call them.

Secondly, We see the vanity and dotage of that great error, that principle of English delirium

ration and folly, that we have nothing to do with a Christ without us. What is Christ no hing without us? then he did nothing without us. Then he triumphed not on the Crosse, over principalities and powers openly, then he divided not these spoils, and spoiled our mighty spiritual enemies. Nay, we may say to those fools, deal not so madly. Christ never overcomes the Devil, sin, the world within us by the power of his Spirit, but it is upon this ground-work victory without us, by his death and passion in his own person. Our victory within, is by our drawing grace and power, through the merits of Jesus Christ, from that victory he hath achieved without. To tell onely of Christ within us, is to make a Fable of the great matter of our faith, of Christs death and passion, resurrection, ascension, sitting at Gods right hand, and in our flesh triumphing for us. It is true, we must by faith partake of the vertue of his death, resurrection, victory, &c. feeling the vertue and comfort of them within us, but this cannot be but by a reality of these first done without us. This doth not annihilate the person and acts of Christ, as if he were nothing, and did nothing, but what he is and doth in his Saints. O what an incredible creed, and confusion of faith do these poor doters produce? 3. Let us learn what a miserable estate all they are in, that believe not in Christ, that are not in Christ, they are like *Simon Magnus*, such as *have no part nor lot* in this blessed victory, in these glorious spoils. All such as are not knit to Christ by faith, and ac-

Act 8.

quainted with him, alas sin is in its guilt, law is with its curse, Satan is in his rule, death and hell are in their principality over them. Their enemies live and are mighty, and are too strong for them. Men of this world that seek not after Christ do secure and comfort themselves, as if no harm could happen to them, because of riches, pleasures, worldly advantages, and the sad possession of a sleepy conscience: But ah, what are these? a thin paper made for a coat of mail to save them from the shot of the bullets of these great enemies. One of these spiritual enemies will chase a thousand, and two of them will put ten thousand of earthly comforts to flight. One temptation of Satan to one out of Christ; one fit of a burning ague of apprehension of Gods wrath for the least sin; one of the fiery darts of a warring, accusing conscience, will scatter a world of worldly confidences, and carnal comforts. No friend can stand where conscience is an enemy. No pacifying, no right quieting of the heart in troubles, but from faith in Christ that hath got the victory of all evils for us.

4. Exceeding comfort and stablishing may this yield to all Christs servants, in all their conflicts with law, hell, Satan, fear of death, remember they are all conquered to your hand and spoiled, the shields of the mighty are broken. Go out in the strength of Christ against all temptation, and learn from your *Joshua*, our great Conqueror Jesus, that he has so overcome for you, as he will overcome in you, and give you power to set your feet upon the necks

necks of your conquered adversaries. 1. Plead his passion, which was sins and Satans spoiling. 2. Plead his promise that he *will bruise Satan under his childrens feet shortly.* 3. Fear of death, and hell, are not fit for Souldiers that follow a conqueror. Why should the children of God fear so much these conquered slaves? Take as much faith and courage as the word of God calls upon you for, which speaks so high, as it tells us, the faith of a beleever may reach not only to a victory, but to more then a victory through Jesus Christ. *We are more then conquerors through him that loved us.* 4. Beyond Satan, hell, death, once conquered, look to an everlasting conquest, an universall conquest of all the Churches enemies to the end of the world, gates of hell, gates of *Rome*, heresies, policies, strength, power, Jesuitism; none of these shall finally prevail against the Church and cause of Christ, he that hath conquered hell and death, will still ride out *conquering, and to conquer, till all his enemies be made his footstool.* 5. We should learn to begin that song on earth, which shall be an everlasting song in heaven, praise and thanks to Jesus who hath destroyed the power of hell and death. We hear of the rejoycing of *them that divide the spoil.* It becomes the children of God to be very cheetfull and thankful to Christ, and to rejoyce in his saving health.

ἡ πίστις ἡμῶν

Rom. 8.

Isai 94

Because he hath poured out his soul unto death.

The Prophet can never cease mentioning the
V u 2 great

great endurings and sufferings of Christ, therefore doth he adde this to all the former Phrases that fully set it out; and yet two more of being *numbered with transgressours*, and bearing the *sins of many*, all to fasten this truth, as a nail in a sure place, that Christ hath meritoriously and fully suffered and satisfied for us.

This manner of speaking, *he poured out his soul unto death*, doth note two things :

First, That he not only died, but that he died most willingly and freely. It is metaphor drawn from pouring out of water, or liquor out of a vessel. He as voluntarily and freely poured out his blood and life for sinners, as if it were but the emptying of some mean vessel. The word will bear, That he made bare or naked his soul unto death, that is, he evacuated, or emptied his soul.

Again secondly, It signifies that he did it fully and perfectly. He did not pour out some powers of his life, but he poured out all his soul, or gave up his life, wholly and thorowly unto death.

From the frequent repetition of these Phrases in this Chapter, which point at, and speak of this death of Christ in several wayes, We will note the earnestness of the Prophet to have this fully known, surely fastened abundantly beleaved, which we frame into this Conclusion :

Doctr.

The death and redemption by the death of Christ is so necessary and excellent a point of faith, that it can never be too much spoken on, never enough urged, never enough known, and bel.e-ued.

Redem-

*Hebrais quæ
evacuantur,
denudari dicun-
tur. Forer.*

Redemption by Christs death is the great Article of faith to be beleaved, and strongly held by Christians for eternall life. I shall shew this out of Scripture, and first out of this Chapter, which to the rest of the Old Testament, is like the Sun among the stars. The Prophet, as if in this Sermon he could almost speak nothing else, goes over this of Christs death, and base usage for sinners, in some thirty phrases and repetitions in these twelve Verses. The New Testament is full of it, and faith, *This is life eternal to know it.* Eternal life cannot be had, but as he is known in and with, and by Christ, *Rom, 3. 25.* If we ask the great question with the Jaylor, *What must we do to be saved?* This is the great answer, *Beleeve on the Lord Jesus, and thou shalt be saved.* Paul saith, *He determined to know nothing else, but Jesus Christ, and him crucified.* Paul (in whom the burning furnace of the love of Christ, was heated seven times hotter then in most mens souls) saith, *he counts all things but loss and dung &c.* And it is the *unicum necessarium* for us also, for in the death of Christ is all our power, for comfort in this life, for hopes in the world to come.

John 17. 3.

Acts 16.

1 Cor. 2.

Philip. 3.

Come we to reasons and grounds why Prophets and Apostles write and speak so much of Christ crucified, and so urge the necessity of knowledge of his death and redemption.

1. It is absolutely and peremptorily necessary, that Jesus Christ crucified be known, if there be any necessity of salvation. *There is no name under heaven but this, whereby we can be saved.* No way

Acts 4. 12.

John 14.

to heaven, nor to God, but by him, he is the way, and the onely way. In all knowledge we know nothing, but how to destroy our immortall souls without the knowledge of Christ crucified. The learnedst upon earth shall be rejected as damned dunces at the last day, if they know not Christ.

2. An admirable excellency there is in knowledge of redemption by Christ, for in and by it we recover what *Adam* lost and more.

First, Far more is got by the death of Christ then ever *Adam* could have conveyed to us, if he had lived innocent and righteous to the last day. We have more nearness to God, being flesh of Christs flesh, and bone of bone with that Son of God. The righteousness we have is an indefectible righteousness, which *Adams* was not, Christ being engaged to preserve his members by grace unto glory, and his own righteousness is given unto them. The Angels excellent in knowledge, are put to an admiration about the blessedness of believing men and women, seeing God hath given Christ to us, and intimacy and union with him, which is more then his giving them heaven and glory; because intimacy with Christ is better then heaven, and that also is surely given with Christ.

John 15.

Secondly, In Christ and his death are given us the most excellent patterns of love, *Greater love hath no man then this*, &c. Of patience, of humility, of tender compassion, of obedience, &c. The copie of all Christian vertues, and graces, we may learn to write and live after, in the example of Christ dying, serving and obeying his Fathers will in

in all things. *Learn of me, saith Christ, to be meek and lowly.* Nay, all other things are in the most excellent manner to be had from Christ, that are needfull for a soul to learn. All graces and gracious things were in him, as in the glorious flower, and highest spring.

Matth. 11.

Thirdly, In redemption by Christ known of us, is known heavenly freedom from hellish bondage, the glorious liberty of the sons of God. *If the Son make us free, we are free indeed.* In Christs death, death dies; eternal death is at an end to believers: Life, eternal life lives, and makes us live for ever. The Image of God by Christ is recovered, God and man are for ever reconciled, sin and hell are abolished. For an earthly paradise lost, a spiritual paradise of union with God, Christ and Spirit is purchased, and a paradise in heaven assured. Can these things be urged too much, known too well.

John 8.

3. In the death of Christ for sinners, God is best known in his infinite justice and hatred of sin, that when his Son stood in the room and stead of sinners, the most blessed, must be accursed, or else Gods justice will rest unsatisfied.

1. All examples of ejecting *Adam*, of damning the fallen Angels, drowning the world, burning *Sodom*, casting off the Jewish Nation for a thousand and a half of yeers, furnishing an eternal furnace with fire and brimstone; these are dreadfull and plain demonstrations of Gods hatred of sin. But yet if we look at Christs water and blood, his crying, *My God, my God, why hast thou forsaken me?*

me?

me? his dying a shameful and curseful death with theeves, and that for the sin of others imputed to him, and he the one and only begotten of the Father; it will well meditated upon, give us the most sensible and savoury thoughts of the horrible nature of sin, of the dreadful holiness of God, above all the rest.

2. The mercy and love of God to man, which is our most soul-ravishing study, is best known in his giving his Son to death for us, for sinners, for strangers, for enemies, that were fit fuel for everlasting burnings; and God had lost nothing, if he had lost us, and had not made a decree for our redemption: *Yet God so loved the world that he gave his only begotten Son, &c.* The Alpha and Omega, the best beginning, the perfectest end of the knowledge of Gods mercy, is to know what he hath done for us, in giving Christ to death for us. Here is height, depth, length, breadth, here is knowledge of love that passeth knowledge. A blessed pece of our happiness in heaven will be, to be fully drowned in the deep contemplation, everlasting admiration, and perpetual praising of God for this love of his, and life in and by Christ. And could we do it more heartily and holily upon earth, we should know more of an heaven upon upon earth.

3. Inscrutable and unsearchable riches of the wisdom, are best seen in our redemption by Christ. He took a wise way to redeem us, that the intelligent Devils could not dream on, that the wise Angels could not finde out, till it was revealed
and

and brought out of his bosome. Here is a view of wisdom to satisfie infinite mercy and justice in one act, to bring life out of death, blessedness by the hand of a curse. O the depth of the wisdom of God, to save man, a way he knew not, he deserved not, he desired not; seemingly to destroy his Son, and yet that seeming destruction to prove his glorious exaltation, and sinners salvation! Was there ever wisdom like this? to make Satan the great worker of our damnation, to have an hand, that knowing spirit not knowing, to help forward our salvation, the Lord letting him pour out his malice upon Christ by the Jews, in his determinate counsell to destroy Christ, and yet therein was Gods determinate counsell to destroy Satan, glorifie his Son, and save sinners. Here is the infinite wisdom of God to shoot an arrow of life by Satans own bow, the Prince of death. O glorious copie of divine wisdom! O the depth!

4. Prophets and Apostles do frequently mention and earnestly press the necessity and benefit of the doctrine of Christs death, as foreseeing that Satan would so go about, to raise up false and cursed enemies in all ages to oppose the doctrine of salvation by Christs death, as that it would need to be strongly and deeply rooted in the hearts of men, lest it should be plucked and razed out. Hence is it the Spirit of God strikes so much upon this point, so much warns against denying it, *and the Lord that bought us*, as knowing the point of Redemption would be brought into bondage, and need redeeming.

1. The Jews began to oppose the person and doctrine of Jesus Christ, they blasphemed him and said *He was not the Son of God*, an Impostor, a Malefactor, and no way to be looked at, as one that brings news of salvation, but to speak and act from *Beelzebub*. *Isaiah* by light of prophesie foresaw the Jews would not beleieve the report concerning Christ, as one not worthy to be looked upon. Was there not necessity since the Jews would set themselves against this truth of an humble *Messiah*, with a brazen wall of a stubborn heart, that it should be pressed again, and again? when he knew by divine light in Prophetical vision, that they would fall off from him, that he should come *unto his own, and his own would not receive him*, and would apply this Chapter to their own sufferings under Turks and Christians, and slight the mention of Christs suffering for sinners. When Christ was come into the world, did not the High Priests, *Herod*, Scribes, Pharisees and people deny him to be the Lamb of God, and count him an enemy to *Moses* and *Israel*? *Few or none of the Princes of the world would know him*; few or none of their learned Rabbins and Doctors were there, but that utterly refused him, save one *Rabbi Johanan* in that time, who washed his hands at that time of their taking Christ to put him to death, and said, He was clear and clean from the guilt of his blood.

2. The Lord who knows the hearts of men, knew that many would profess Christ, but be ungratefully mindlessof him, and prize their pleasures and lusts more then their souls, and redemption by him : knowing

1 Cor. 2.

Judeus conversus in Sepher Ebrana lib. 1. cap. 25.

knowing the Redeemer, but not beleeving, or laying hold on him, as the great gift of God. Is there not need to urge it abundantly, when the misery of sinners and pretiousness of the Son of God are utterly unregarded, and carnal presumption, is the common application of Christs Redemption? Any earthly food is more sought after, though perishing meat, *then that meat which endureth for ever, which the Son of man would give unto us.*

John 6. 28.

3 The Lord knew the pride of mans heart, that is loth to stoop to a salvation of free cost, a free justification by Christ, and would make him nothing to make himself and his works something, to buy salvation of God with his own mony, merits, works. Mens souls naturally are both Jewish and Popish, seek to stablish their own righteousness by the Law, and works of their own life, rather then by the death of the Lord Jesus Christ. It is not a small pressing of the doctrine of Christ crucified, that will make us crucifie the pride of our hearts, and our own righteousness, flying to Christ alone, to magnifie his merit and mercy only. An hard thing it is to get a man to see his own unworthiness, though proclamation be made from heaven, *Ho, every one that thirsteth, &c.* though Christ himself say, *Except you beleeve that I am he, you shall die in your sins*

Isai. 55. 1.

John 8.

4. In the word, this of Christ his death, salvation by it, his person, being in the flesh, his humiliation, shedding of blood are all much in the mouths and pens of the Apostles, as foreseeing there would be a generation come after them, that would bring in false Christs, would foist into the Church New

Deut. 32. 17.

Iosh. 14. 14.

Matth. 24. 11.

Vers. 23, 24,
25.

See if Nazian-
zen call not
this *Judaif-
num secundum*.
Ad Cledon
ep. 2.
1 Tim. 4. 1.

Saviours, and labour to bring forth new Christs, but as much *Pseudo* christs, as they are new. God in his infiniteness of wisdom and foresight foreknowing what a seed of revolters and back sliders, apostates and renegadoes about the truth of Christ, and the Gospel would start up in the last times, in which the liberty of warring times would make way, and the prosperity and wantonness of peaceable times would carry on, to preach new gods, whom the Fathers knew not, and feared not, new christs, that Prophets and Apostles never propounded to the Faith of the Church, did arm this doctrine of the true Christ, and crosse of Christ with so many caveats against deceivers, so many threatnings to back sliders, so many strong exhortations and motives to beleevers. Wherefore said our Saviour Christ, *Many false prophets shall rise and deceive many: And if any shall say unto you, Lo here is Christ, lo there, beleeve it not. And behold there shall arise many false christs, and false prophets, &c. Behold, I have told you before.* And was not this that we should take heed, who are after? Did not Christ foresee our times, as if he bid us take heed of the Papists water-christ, of the *Socinians* meerly exemplary christ, of the Quakers inherent christ, of the Jews and others Jewishly minded, bringing us a doctrine of a christ without a cross, only triumphant, and regnant with his children in a carnal glory, and worldly peace upon earth? Did not the Apostles as if they meant to decipher our times, tell of spirits of error, of doctrines of Devils, of turning away, and departing

ing from the Faith, of unordinancing Christs ordinances, of counting the preaching of Christ foolishness, nay, denying the Lord that bought them, and refusing to hold on Christ come in the flesh, to lay reproach on the cross and him that died on it? What was all this for, but to awaken the church, to stand fast, and quit themselves like men? Was it not for this, that we should make them no entertainment but with an Anathema Maranatha, that brought doctrines of opposition to the cross of Christ, and Redemption by him? *Many deceivers are entered into the world, which confess not that Jesus Christ is come in the flesh. This is a deceiver, and an Antichrist.*

1 Cor. 16.

1 John 7, 8, 9, 10.

1. The use of this Doctrine of deceits is double.

1. Look to your selves, that we lose not the things we have wrought, but that we receive a full reward.

2. Second use is, Look to others, take heed of them, avoid them, be they never so holy in pretence: *whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: If there come any unto you, and bring not this doctrine, receive him not into your house (especially not into your heart) neither bid him God speed, &c.* Stop your ears, said Ignatius, imitating John his master, so oft as any speak unto you without Christ; *Ergo* much more when they speak against Christ and the Gospel of Christ.

Ignatius

Admonition to Christians is here to be given forth, a solemn take-heed to your souls, that you be not guiled in the matter of your salvation: Receive

Use

Galat. 1. 10.

ceive none, men, women, with the greatest varnish of Saints, who bring unto you any thing against the sufficiency, sole sufficiency of Jesus Christs death and merit to your salvation: though they come as saints, abhor them, though as Angels *Anathema* them, though they tell you they come in the name of the Lord, avoid that lord and name, which is brought to throw down the Name and Doctrine of our Lord Jesus Christ, the onely Way, the onely Truth, and onely Life; whose truth is not onely the yesterdaies truth, but this dayes truth, and must be the onely standing truth, and the same for salvation to the last day of the world and for ever.

2.

Ephes. 3.

Be exhorted to study the truth of Christ crucified, to be rooted and grounded in the faith, that you be not moved from it, though strong windes of strange doctrines blow continually. 1. Be not sprinkled with a smattering knowledge of Christ, but dig deep for a foundation knowledge. 2 Labour for Faith in Christ crucified, get him into the heart, and he will not be easily drawn out of your profession and life: pray and practise, that Christ may dwell in your hearts by Faith.

3. Remember the best way to hold fast a crucified Christ, is to get the old man crucified with all his sinfull lusts and affections. A crucified heart is nailed and fastned to Christ; get pride, levity, curiosity, wantonness of spirit crucified, which uncrucified are captains in the soul to carry us back into Egypt.

4. Love the simplicity of the Gospel, commend the old light, hearken after no new lights, which

com-

commonly are cri'd up by light heads, and lighter hearts: After you have learnt salvation by Christ crucified, stand still there, enquire no further after other things and divers, differing from it: count no Gospels preaching to be the power of God to salvation, but onely the Gospel of Christ.

5. Admire the wisdom of God in setting out Christ in his death and resurrection, & lay this conclusion, this is the last and best venting of the counsel of God for salvation of sinners, and teaching them the way of life by Faith in Christ, dead and risen again.

Ministers are to be called upon, to count the preaching of the cross of Christ the crown of their office, the crown of their calling and labours. Let all preaching be reduced to exalt Christ, to bring sinners to him, to glorify God in his Son: We preach not our selves, but Christ Jesus the Lord, and our selves the churches servants for Jesus sake.

3.

2 Cor. 4.

Press we Christs onely merit and mercy for salvation: The more Christ is opposed, the more let him be exalted by us: One of the best of the prophets here, can mention nothing here, but Christ and his sufferings, Christ and his satisfaction runs through all his words: One of the best of the preaching servants that ever Christ had, saith, he desired to know nothing else but Christ and him crucified: The greatest danger that can befall our callings is, that our people should live and die ignorant of Christ, for want of our diligence in laying open the truth and riches of Christ: The great

CROWN

crown and comfort of our calling will it be, that we have travelled successfully, to the forming of Christ in many souls, and to be instruments for bringing many to life by Faith in the merits of Christs death. Let Christ and his death, and reconciliation by it, be the *Alpha* and *Omega* of all our preaching, this is the pattern of sound words, this is a pattern for sound and saving work: The times, the errors; the Apostasies and fallings from Christ, the blasphemies against Christ; the fearful falls of many, the fickle standing of others; the damned diligence of Satan and his emissaries, call for our diligence now more then ever: We preach not a Christ onely low and humbled, but that after his cross is exalted to glory, and looks that we should make ready a people prepared for the Lord, who will exalt his faithfull messengers in due time, and say *Well done good and faithfull servant, thou hast been faithfull over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.*

Matth. 25.

And he was numbred with the transgressors.

Christ among the rest of the degrees of his humiliation, had this for one, that he was counted a wicked person, and used as one, even as a thief and robber. They which are here called transgressors, in *Mathew* are called thieves, in *Luke* malefactors, that is, notorious wicked fellows, known among the Jews for ungodly men, by their unjust and violent taking away of other mens goods: Christ was reckoned

Matth. 27. 38.
Luke 23. 32.

reckoned and judged as very a malefactor as any of them, condemned to die with them, as fittest company for him, though God saith before he was his righteous servant. The Prophet *Isaiah* foretold this; the Evangelist saith, this was fulfilled indeed, for he was crucified betwixt two thieves, and the Scripture was fulfilled, which saith, *and he was numbred with transgressors.*

Marth 15.28.

Two points may we take from these words;
The first is this,

None of Gods word shall pass away without being brought to pass.

Doctr.

Whatsoever in Gods word is told and foretold, there is a time when it shall be certainly fulfilled.

1. Prophecies, and foretelling words.
2. Commands and injunctions from God.
3. The threatning part, that belongs to breaking of Gods commands.
4. The promising part, of mercy to godly and beleivers in Christ.
5. The Word of Gods ancient decrees and purposes.

All these shall be fulfilled in their time, not one jot or tittle shall pass away, but all shall be fulfilled. All along in the Gospel it is said, in Christs birth, life, death; *This was done that it might be fulfilled, which was spoken by the Prophets*; And thus it is written by the Prophet.

Mat. 1.22.

Mat 2.5.

The glory of God is concerned in this to be so.

Y y

1. The

1. The glory of his Wisdom.
2. The glory of his Truth.
3. The glory of his Justice.
4. The glory of his Mercy.
5. The glory of his Almightyness.

But this Doctrine we thus leave from further handling.

Doctr.

A second Doctrine is this: *Christ did, and so Christians must look for suffering every way for Christs sake.*

Christ was not onely crucified in his person, but he was crucified in his reputation also, and his good Name.

It is an old art of the old Serpent to charge false things and unjust, upon Jesus Christ and his holy members: Well might they number Christ with transgressors in death, whom they numbred with impostours, seditious, and sorcerers in his life, as one that cast out devils by Beelzebub: Was not sober Jesus counted a wine-bibber and a good fellow? How great is the malice of Satan against Christ, that makes his malicious enemies call his innocency guilt, and the snow, the whitest snow of heaven, black; the Son of God, a Samaritane, and one that hath a Devil? Who so obedient as Christ, and yet he was counted an enemy to Cesar? Who so revered the Name of God, and yet he was blasphemed with the name of a blasphemer?

Use.

I shall conceal fuller prosecution, onely leaving it with a *memento* or two. 1. Let it inform us, the old

old malice of Satan and wicked men will still be new in reproaches and accusations of the best servants of Christ in this kinde. 2. Let us studie innocency and righteousness, and then happy are we, if we suffer for Christ, and as Christ. Let nothing be blamed in us, but that we walk not in the blame worthy wayes of the wicked. It is a white reproach in Gods eyes and ears, that is, black in the worlds mouthes, when we suffer in our reputation for the Name of Christ. 3. It is oil and sand to our names to make them shine brighter before God, when we are counted the unworthiest of the world for doing such things in the service of God, and being such in faith and holiness, as the world is not worthy of us: *If they called the master of the house Beelzebub, what great matter if they count his servants little devils.* If we be reproached as Christ was, and for his sake, happy are we: Gods Spirit of glory shall rest upon us, and God will wipe away the reproach of his people; *Let us go forth therefore unto him without the camp, bearing his reproach.*

Hebr. 13. 13.

He bare the sins of many. Of that before.

And he made intercession for the transgressors.

Isaiah having declared Christs sufferings now prophecies of the glory that should follow, shewing herein two things:

1. That Christ by his sufferings on earth, was to be abated nothing of his glory in heaven, but there he was to be seated at the right hand of God

in power, glory, and happiness, ruling in heaven and earth: His crosse on earth, hinders not his crown of glory in heaven.

2. He manifests, as Christ did redeem his Church on earth, so for the benefit of all his redeemed he gloriously abides in heaven, interceding and pleading for them, that his death may be applied to believers, with all the benefits of his purchase to the preserving them to his heavenly inheritance.

Doctr.

The Conclusion is this; *Christ to his Church is a perfect redeemer, suffering and satisfying Gods justice for them on earth, and he ever lives in heaven to make intercession for them.* The very complement of our Redemption is Christs intercession in heaven for sinners. Is it not the word of God, the oath of God it should be so? *The Lord hath sworn and will not repent, thou art a Priest for ever, after the order of Melchisedech.* This the Epistle to the Hebrews doth exceedingly urge and force, to let us know for our great comfort, that Christ hath not done all his work on earth for us, but he cares for us; in his glory he is mindfull of his grace and mercy that we sinners need, and is a pittifull High Priest, (though it be a powerfull and royal Priesthood, joyned with a kingdom) making intercession for us, *Hebr. 9. 24. and 4. 15, 16.*

Psal. 110. 4.

Hebr. 5. 19, 20.

Concerning Christs intercession in heaven, we say these things.

Rom. 8. 34.

1. Thereby he performs a gracious part of his Priestly Office, to intercede and plead with God for his Church.

2. His

2. His Intercession is above all the prayers and intercessions of the High Priests on earth, for they could not pray nor plead in the vertue and merit of any thing they had done; nor when they go to heaven are any of them to be looked at as advocates and intercessors: But Christ intercedes by his own merit, by vertue of his own sacrifice, he is the only and only advocate and intercessour.

3. It is a sweet and sure intercession, it is with his Father, and it is for Gods children, it is not with a stranger or an enemy either to Christ, or to believers, but it is with his Father and our Father, with his God and our God. If the Father heard him always on earth, much more is his appearing before him powerful in heaven.

John 21,

John 11,

4. The manner of Christs interceding is that in heaven. 1. He is always in the presence and sight of God with his body, which he offered up as a sacrifice for sinners. 2. In both natures appearing in heaven he sets before God a worthy person, and represents to him the worthiness and greatness of his satisfaction that he hath made for his, which is most acceptable and attractive to the heart of God, for all the purposes of Christ for reconciliation, every good blessing and salvation to believers. 3. His intercession in heaven, is not as his praying on earth with requests, fears and tears, which was a part of his humiliation, but it is an appearing as an advocate for us, and is more then praying or requesting in a noble and high way convenient to his glory and exaltation.

Hebr. 5. 7.

5. The matter of his Intercession is for substance like

John 17. 24.

like that of his prayers on earth, for the acceptance of all beleeving sinners in him for his sake, and keeping them by grace to glory. *Father, I will that those &c.* In that is the very picture of our Advocates heart, a loving, tender, busie heart for his childrens salvation. By Intercession we do not understand Christ making any part of satisfaction to God, for that was done one earth in his passion, but it is a pleading for the manifestations of Gods satisfaction to the satisfying and comforting the souls of beleevers. By his passion he made up a medicinal plaister for sinners; by his intercession he procures the application of this medicine to sinners souls, and by his divine power he effects it.

The use of this is of singular consolation to the Church of God, and all his beleeving people.

1. There are that confound Christs kingly and priestly office, but in such a way, they confuse our comforts and hopes.

2. There are that would joyn with Christ other intercessours, *Mary* and the Saints. We need but one in the Court of Heaven, no more are mentioned in the Word of God. *Whatsoever (saith Christ) ye ask the Father in my name, he will give it you. We have an Advocate with the Father, not Advocates.* The Intercession of one will satisfy us, when that Intercessour on earth by the worthinesse of his sufferings did satisfy God.

3. Here is propounded to us the comfort of perfect Redemption, reconciliation, justification, perfect remission. *He is able to save to the uttermost all that come to God by him, since he ever liveth*

Hebr. 7.

veth

weth to make Intercession for them. In all sad straits flie we to our Advocate, our great Intercessor

1. In temptations of the Devil call-upon your Advocate to plead for your standing and strengthening, and the Lord Jesus his promise to beat and bruise Satan under his childrens feet. If Satan accuse you on earth, yet remember your Advocate in heaven, who puts in blessed bars into the Court of grace, that nothing can there go against you.

2. If troubled with sense of your sins, think on *Johns* words, *If we sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.* That of *Paul* is full for this, *Who shall lay anything to the charge &c.*

Rom. 8. 33, 34. 35.

3. In the wants of any needfull blessing, go to your Intercessor Jesus Christ, call upon him by faith, say, O Lord, speak thou to thy Father for me, for he will not say thee nay, as sometimes *Adonijab* said to *Bathsheba*.

1 Kings 2. 16.

4. In all distresses know you may with boldness to the throne of grace, for you have an high Priest, that is fellow feeling, and can be touched with our infirmities and wants.

Hebr. 4. 14, 15.

5. Pray for a right way to come to your Intercessor, who is always in the presence of God for you. Get the Spirit of God to teach you to pray to God and to Christ. No case can be hopeless to the Church of God, or any beleever, whiles we have the Spirit of grace and supplication to make intercession for us below, with groans and sighs that cannot be exprest, and

Rom. 8.

Jesus

Jesus Christ to make Intercession for us above, who cannot be denied, an Advocate that never lost the cause he pleaded for, never let his Clients fall out of the favour of God.

Rev. i. 5, 6.

Now unto him that hath loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God, and to his Father : To him be glory and dominion for ever, and ever. Amen.

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ERRATA.

IN the Epistle page 2. in the Margent, for *ignorantia* read *ignorantiam*, and dele *puncta*; post *cacitabim*: p. 2. in the margent for *Talhybii* r. *Talhybei*, p. 16. in the margent, for *nos* r. *non*, p. 31 l. 4. for *duft* r. *durst*, p. 33. l. 18. for *rest* r. *wrest*, as also l. 20. p. 55. for *avns* r. *avnp*, p. 57. for *conversiones*, r. *conversion*, p. 109. in the margent r. *לחיים*, p. 113. for *avoy* r. *avoy*, p. 119. for *Catenis* r. *Cato's*, p. 167. post l. 22. in margent, r. *Qu*, p. 174 in margent for *aliud*, r. *aliquid*, *ibid.* for *propris*, r. *proprie*, p. 177 for *fastino* r. *festino*, p. 188. in the margent for *vocares* r. *vocare*, and for *paris* r. *te*, r. in *pariete*, p. 201. against line 7. in margin r. *Ulc* i. p. 231. for *societa*, r. *societas*, p. 315 in the margent, for *Deo*, suo, r. *Deo suo*, and for *submitit* r. *se submitit*, p. 324. in margent, dele *secundum* ut.

Other Erratas will easily appear to the judgement of any Reader.

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